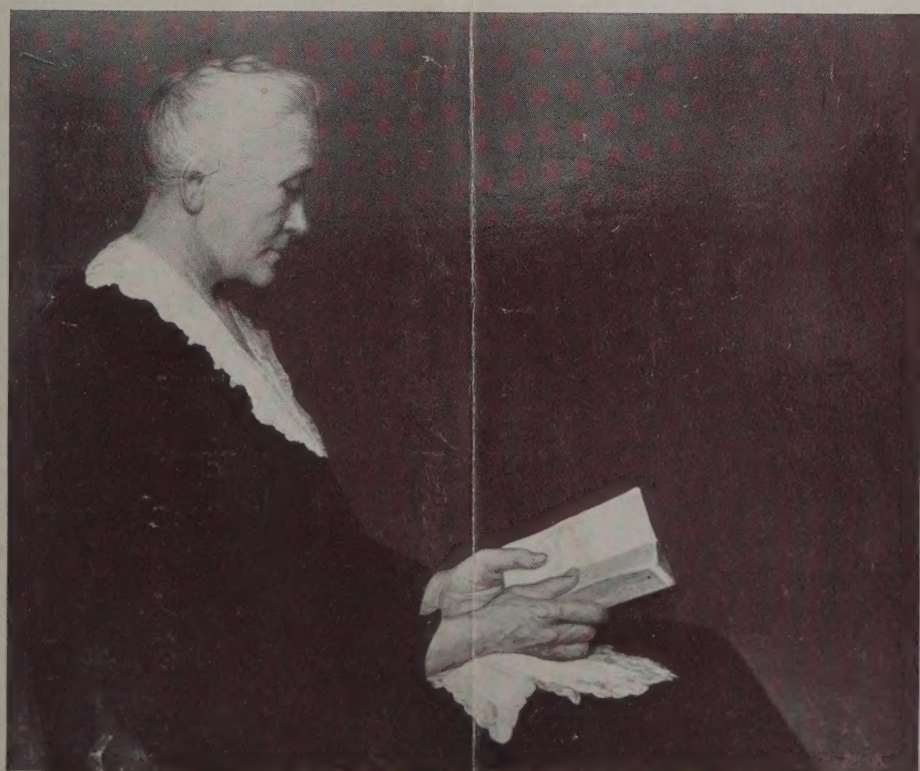


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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

September, 1939



Claude Buck

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SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY

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Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Painted by
BASTIEN-LEPAGE (French, 19th century)

Reproduction by courtesy of the
Metropolitan Museum of Art

Joan of Arc

Interpretation by CHARLES ARTHUR BOYD

THIS PICTURE shows a quite ordinary French peasant girl, in the quite ordinary surroundings of the garden of her father's home, in Domremy. She seems to be very busily engaged in doing nothing.

Yet Joan of Arc, in this remarkable painting by Bastien-Lepage, which hangs in the Metropolitan Museum, in New York, is very evidently doing something quite important—she is listening! The angel "Voices" are calling—calling to Youth—and Youth is listening, thoughtfully, eagerly, questioningly. Whatever this "Call" may be, it is something to be pondered and considered with the utmost of care. For the moment, the ordinary tasks of common life (suggested by the distaff and the wheel and the overturned stool at the left) are completely forgotten, while with wide-open eyes and out-reaching hand Joan strives earnestly to understand.

Dimly seen in the background are the three saints, hinting at the divine element in this "Call" to serve her beloved France. One of them, Michel, is clad in the armor which suggests his traditional office at the head of the armies of the Lord. His presence also suggests the type of work to which

Joan the Maid of Orleans is being called.

In a very significant poem of some years ago Charles Buxton Going imagines the conflict in Joan's soul. He suggests that she may have had ambitions to become a "religious" and "walk in holiness" within the walls of some convent. Or, perhaps, to stay at home and there amid the humble surroundings of familiar places and tasks to do the ordinary daily tasks. But it is to a wider field, to a more difficult task, to conflict and finally to the stake, that she is being called. Naturally, she could not see all the road ahead, as she listens to the "Voices" and glimpses her "Vision"—how very fortunate! History has made us all acquainted with the decision Joan of Arc made.

Many decisions are being made by many girls of Joan's age, in this month of September as the doors of college, university, or new occupations open before them. Many modern girls are hearing "Calls," for still, as of old in Domremy, and in old Jerusalem in the days of young Isaiah, Youth is listening, and responding, too,

"Here am I, send me."



EDITORIALS

The Journal This Month

FOR NEARLY nine years, with an exception now and then, a brief review of the current issue of the *Journal* has appeared in this corner, in recent years always with the above title. With the present number, this feature appears on the last page, along with a number of other special items, under title *Finally*—. Readers will soon get used to looking for it there instead of in its usual location here.

A Public Health Problem

A RECENT ISSUE (July 13) of *The New England Journal of Medicine* speaks editorially of alcoholism as one of our three major problems in public health, and of the necessity of studying and dealing intelligently with it. "The world is waking up to the fact that it is possible to do away with both tuberculosis and syphilis. The treatment of alcoholism, as a public health problem, has fallen far behind the other two."

The same issue reports six studies on alcoholism at the Boston City Hospital. One of these studies presents data on the intelligence of a group of nearly 300 male alcoholics showing that, as a group, they do not vary from the average of the general population. Forty-four per cent of this group were between thirty-five and fifty years of age, usually regarded as the most productive years of life. The fact that this study revealed a relationship between marital disharmony and alcoholism is significant, and further study is needed to determine which is cause and which effect.

The medical scientists at work at the Boston City Hospital are laying the foundations for a more adequate public health program in the fight against alcoholism, and all who labor for a better world are eternally their debtors. This is another point at which the church and other agencies that seek human welfare can work together.

An Unusual Radio Voice

WIDESPREAD INTEREST has been aroused in the church because of a statement over the radio some time ago by Eddie Cantor. We quote his words, not because the truths he stated need his endorsement, or ours either for that matter, but because they were so unexpected and because the setting in which they were uttered gave them such a dramatic thrust into the mind. The radio entertainer said:

"We've had a lot of fun here tonight, ladies and gentlemen, and now, if you'll permit me, I'd like to say something a bit more serious. Here in Los Angeles a few days ago, we had a rather disturbing windstorm. I was walking along Sunset Boulevard at the time, and like the other pedestrians, I ran for cover as the gale swept down. There were a number

of stores nearby, but something guided me toward a building across the street. I stood there in the archway several minutes, I guess, before I realized where I was. I had taken refuge in the doorway of a church—and it set me thinking. This world today is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. And I know of no better place to go for it than a church. Y'know, the church must be a very strong and righteous thing—for it has survived every enemy it ever had! And the book which embodies the principles of the church—the Bible—is still at the top of the best-seller list. We are extremely fortunate to live in a country where we can worship as we please, when we please. Let's make the most of this blessing. Go to church. . . . Whatever your race or creed. . . . You'll meet old friends—and make new ones. The greatest calamity that can befall a people is the loss of religion. Don't let it happen here. Go to church."

For those of us who read these pages, committed as we are to the purposes of the Christian church, such words can well impel us to examine again the sources of our own faith in the church and the message for which it stands. The beginning of a new church year would be the best time for such honest self-examination.

The Journal and Free Expression of Opinion

ON THE table of contents page appears the following new brief paragraph this month:

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

It has been the policy of this magazine from the beginning to afford a forum for its writers in which to present a variety of views on pertinent and important questions, whether those writers agree with each other or with the editors, or not. That policy has been stated from time to time in editorials and in notes by the editors attached to certain articles. The Editorial Board decided recently, however, to print this statement in each issue, because some readers had, from time to time, concluded that the editors, and even the International Council, officially approved of every view stated by any writer.

This statement means that the *Journal* is the official publication of the Council, in the sense that it publishes news and official statements about cooperative Christian education developing through the Council, that it has the official backing and support of the Council, and that this principle of open discussion for presenting more than one side of a disputed question, is itself a policy of the Council. This

view—that larger wisdom and new insights into the present meaning of the Christian faith and teachings which are the common possession of us all are reached through such discussion—is at the core of all that the Council does throughout its total program.

This principle runs deep into the life of our world. There is a way of life, now widely practised, that says that the many exist only to hear, and then to obey, the will and wisdom of the few or of the one. Another way says that it is through a conjunction, and even a clash, of the many that the path of greater wisdom can be found. And the people who demonstrate these two are divided, not just into nations that practice the one or the other, but into groups in every land. For an agency that seeks the wiser way through bringing together the leaders of seventy other agencies from nearly all of a continent, free exchange of honest though differing opinion is the only path.

For those areas, then, where responsibility becomes its obligation—the general plans, editorial statements, and official utterances of the Council—the *Journal* gladly accepts responsibility. For those areas in which responsibility belongs to its writers, the *Journal* assigns it to them, along with an opportunity to speak that which means most to them. Thus we can all come closer to a full understanding of the truth by which men are to live and be made free.

The Essence of Cooperation

WHEN CHURCHES, denominations, persons work together, what is it that they do? What is the essence of cooperation?

One of the best statements of this comes from the "General Secretary's Newsletter" issued by Dr. J. A. Heck of the Evangelical Church, to his workers and leaders. He points out that "interdenominationalism is not the negation of denominationalism, but the affirmation of it," for, "the true strength of a denomination is found in its interdenominational outreach, since it is through sharing, mutual appropriation and interchange of values among the different groups that the work of the church gets done." He goes on to point out that some people have the idea that identity is lost in cooperation, and claims that if it is, it deserves to be.

On this basis this denominational leader goes on to give encouragement and impetus to the spirit of interdenominational cooperation within his church, referring especially to the values of cooperation with other churches, with other denominations and denominational leaders, with state, county, and city councils. The statement urged upon local churches the need and value of cooperation with other churches in the community in every phase of the Christian education program; such as, vacation church schools, week-day church schools, community schools of leadership education, conventions, institutes, and other services offered by local councils, not forgetting to include financial support of cooperative enterprises. The nub of the matter is summed up in the final paragraph: "Let us key our hearts to the spirit of cooperation with all churches, bringing to others such values as we ourselves may possess and receiving from them values which we could not generate in isolation."

We commend this statement to all our readers because it is so well said and because it represents the views of the leaders of other denominations as expressed in the policies of the International Council of Religious Education.

"That They May Be One"

THERE IS a crude saying in some country communities that when a snake is cut into pieces and one of the dismembered parts lying on the ground is stepped upon, all the others leap into the air and cringe in a sympathetic impulse.

As one tries to look into the souls of men it seems that we human beings must have been at one time members of one family or of one small group, bound so intimately by the ties of a common life that when one was injured all leaped in a common pain and sympathy and defense. "Am I my brother's keeper?" is the earliest protest against this grim necessity of brotherhood as man's chance to survive.

Then, as we developed larger and larger social groups, mass struggle arose. The giant scythes of Hate, Success, Pride and Power severed us into parts. And now when the black man of Africa treads a long road to the slavery of the rubber plantation, there is no answering leap within the souls of his white brethren everywhere. Our world has become too big for us to be aware of those severed from us.

What is it then, teacher, parent, pastor, that you do when you draw a small group of persons, young or old, together into a fellowship? When you weld a class of unrelated boys into a genuine group? You are healing these sundered streams of human fellowship and brotherhood. You are restoring the sense of human fellowship that makes the interests of each the concern of all. You are lifting the consciousness of being "my brother's keeper" into a life passion.

Machines

A LABOR DAY MESSAGE

In shops and factories, on the wide farms, speeding across land and sea and air, we carry out the purposes of men.

We have been born in creative genius, shaped from mine and forest, driven by the harnessed powers of the universe, tended by loving hands—to do the work of the world.

We have taken the burden of brutish labor from the backs and arms of mankind.

We have halved the hours that men need to toil in order to gain their bread.

We have doubled their time for play, the culture of the mind, and the enlargement of the spirit.

We have released man from bondage to his bodily needs that his soul be freed.

We often impoverish those whom we were intended to enrich.

When harnessed to human hate, we slay rather than heal.

We have made too many slaves of those who should enslave us.

In the massive social conflicts of the world we yield our mastery to those who seek to capture us for the larger human good.

For, like an ancient institution, we were "made for man, and not man for" us.

WE ARE THE MACHINES.

—P. R. H.

Meditations

By NORRIS L. TIBBETTS*

The devotional meditations for teachers and leaders in Christian education will continue on this page throughout the year. Dr. Tibbetts is preparing those for the first four months. He is active as a director of religious education and in planning and conducting worship.

1 *"And seeing the multitudes, he went up into a mountain."*

In what location of the spirit am I beginning my teaching work this year? Am I in some valley where specific tasks absorb my attention so that I cannot feel the greatness of God nor see his all-embracing plan? Or has my preparation made the substance of my teaching more important than people and their possibilities? I would ascend in spirit to a high place where my sense of mission in God's work will be accompanied by a view of the need and opportunity around me. Lofty positions provide broad views, and I will keep the sweep of far horizons within my vision while I speak to those near me.

Father of mankind, I seek thee at the beginning of this year of service in thy cause. Grant that no carelessness in preparation cloud my vision of thy truth, nor any impatience with persons diminish my power to express thy love. Free me from confusion in my thinking that I speak clearly to the understanding of others. Make me sincere in what I say and do that I may influence those whom I teach by a unity of words and deeds which I myself would learn from Jesus Christ. Amen.

2 *"And when he was set, his disciples came unto him."*

I must be very conscious of those who gather around me as their teacher. Jesus sets me the pattern in his attention to his disciples. However large the multitude listening to Jesus on the mountain, his disciples were at the center. He made personal contact with the minds and spirits of his hearers. The good shepherd knows his sheep.

Presently I shall be seated with those who come to me to learn. They will be my "disciples." I must know them by name, and by character. I may not manage them like a crowd, impersonally. I must treat each as a person, because, as a Christian, I respect personality. I shall be able to appeal more strongly to what is best in each soul when a person is called by his name. "Jesus saith . . . 'Simon.'" "And the Lord called . . . 'Samuel.'"

O God, who hast ordained my distinguishing marks of individuality and hast given me faith that I am known to thee thereby, grant me, through my respect for others, skill to make important in their own right those within my care, that friendship in this earthly group be a worthy symbol of eternal fellowship with thee. From my desire to be recognized, keep me sensitive to like needs in others, that I may arouse in them an awareness of their part in the universal family of their Father who is in heaven. Amen.

3 *"And he opened his mouth, and taught them. . . ."*
When I am with those who have come to me to learn, what shall I say? My ideas are to be transmitted and interpreted to other minds. I will keep before me thoughts of Jesus. In a few unique moments, men heard from him, as never before, what was in the mind of God. I shall be at my best if I can find and speak the words of him that has sent me.

I must not think that the place where I am to teach is of first importance. Truth has power to light the darkest corners. Even an unattractive place may lose its dinginess in the radiance of noble thoughts.

I must remember that numbers will not make the occasion great. I will prepare myself to speak to one or two as to a multitude. I want what I say to be clear, to be understood and remembered. I am humbled by the realization that I shall try to communicate what is true. May my mind be sensitive to discern truth from falsehood. I am inspired by the privilege of reaching and influencing other lives.

O thou Source of all wisdom and goodness, I enter into fellowship with thee before I turn to the work of this day. Clarify my mind and deepen my experience so that I may know what is human and what is divine. I would speak words of eternal life to those who hear me. Keep me eager to share the lives of great souls who have known thee well. Give me power to understand the experiences of my own life that I may speak, not as one who has read, but as one who has felt and followed the grace and guidance of thy will. Amen.

4 *"Blessed. . . ."* That is to say, "Happy. . . ."
I will meditate upon the spirit in which I am doing my work and that which my work creates. Am I happy in my teaching? Am I opening the way of happiness to others?

I notice that Jesus was concerned about happiness for people, that he approached life positively. "Thou shalt" took the place of "Thou shalt not." Life became an adventure rather than a menace. What atmosphere has developed in my own group?

To Jesus persons appeared as possibilities. They were like lilies of the field which responded through growth to conditions around and to the nature within and pushed toward the outermost possibilities of their being.

I must be careful in my own relations to follow the example of this Great Teacher. Like him, I must be less concerned to analyze a problem or to teach a rule or two, than to outline an experiment. My interest is in life, and I must help life to grow, for that is its nature.

O God, beyond me and yet within me, I would partake of thy spirit until my life is welded in understanding and sympathy to the lives of those I teach, that I may be among them as one led by thee. The limitations of my own experience hamper me. I need the assurance of personal knowledge. Strengthen faith and courage within me that I may use the truth I know. Keep me from self-satisfaction or slothfulness, that I may find vitality to adventure with thee in new paths over which I may return to guide others who likewise may have joy in the service of thy kingdom on earth. Amen.

* Minister, Hyde Park Baptist Church, Chicago, Illinois.

A Consecration Service for Church School Workers

By IVAN GEROULD GRIMSHAW*

THE PRIMARY PURPOSE of this service is the installation of church school teachers, officers, and members of the Christian education committee. The full value, however, will not be gained unless it is made in reality a ritual of consecration and dedication, a period during which all members of the congregation are made to realize that the great task of Christian education is the responsibility of every member of the church. It could well be used in observing Religious Education Week.

It is true that there is value in allowing all members of the congregation to observe and give honor to the fine body of men and women who definitely sacrifice that they may actively contribute to the work of the church school. However, having accorded honor, it is easy for the average church member to sink back satisfied for another year, feeling that with the religious instruction of his children in competent hands his worries are over. If any go away with that feeling the service has in that instance failed. Instead, it is to be hoped that every member of the congregation may go away fully awakened to the fact that the enterprise of Christian education is the one and only task of the church and that all departments of the church life are units "neatly fitted together" to contribute to that end. Finally, the highest mark of success would be attained if each person participating in this consecration period were inspired to go forth to labor in Christian service in the spirit of Jesus' declaration at Nazareth: "The spirit of the Lord is upon me!"

ORGAN PRELUDE: "Marche Religieuse," Guilmant

PROCESSIONAL HYMN: "We Praise Thee, O God, Our Redeemer, Creator," (Tune: *Kremser*)

(Procession of the choir, followed by the teachers and officers of the church school, and members of the Christian education committee. It will add much if a boy and girl scout in uniform can lead the procession, one bearing the national flag and the other a Christian flag. The congregation should stand during the processional and remain standing until after the Gloria. As the choir members move into their places, the church school members of the procession may move into seats reserved for them at the front of the church. The flag bearers will place their flags in the sockets at either side of the chancel, after the choir is in place.)

CALL TO WORSHIP AND LORD'S PRAYER

Minister: And Jesus spoke to his disciples saying: "To whomsoever much is given of him shall much be required: and to whom they commit much shall they ask of him more."

Members of Processional: Yea, Lord. This we know. But we take courage in that thou hast also promised: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

Choir and Congregation: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

All (In unison): In the spirit of the open heart and mind we pray:

Congregation: Our Father who art in heaven: Hallowed be thy name;

Choir: For thine is the kingdom and the power—
Congregation: Thy Kingdom come, thy will be done in earth as it is in heaven;

Choir: For thine is the kingdom and the power—

Congregation: Give us this day our daily bread,

Choir: For thine is the kingdom and the power—

Congregation: And forgive us our debts as we forgive our debtors,

Choir: For thine is the kingdom and the power—

Congregation: And lead us not into temptation, but deliver us from evil,

Choir: For thine is the kingdom and the power

Congregation: And the glory—forever. Amen

Response by choir: "Glory Be to the Father," (Tune: *Gloria Patri*)

PRAYER (*By minister, congregation seated*)¹

O Master, all wise and patient, Teacher of mankind, thou who, through the passing centuries, art drawing men and nations away from superstition, ignorance, and folly, grant to thy servants, the teachers in our church schools, the grace to share thy vision of a redeemed world. May the love of truth be like a lighted torch in their minds. May sympathy and tenderness gird them about so that no harsh or cutting words will be spoken, and no heartless indifference mar their attitude toward those who are less favored than they. Save them from self-conceit. Incline their hearts to be humble, diligent searchers after trustworthy and useful knowledge. May they achieve, day by day, that increase of skill which will make them accurate interpreters of thy holy Word. In their hands may it be the bread of life. Help them to see the worth-whileness of their work. And may thy church, through their ministry, renew its spiritual strength, gathering into its fold multitudes of children for whom thou didst give thy life. Grant this petition, O Lord, for Jesus' sake. Amen.

ANTHEM: "Send Out Thy Light," Gounod

OFFERTORY: *Solo*, "Peace in Our Time, O Lord," (Casler), or *organ*, "Londonderry Air," (Coleman)

(The congregation stands as the deacons bring forth the offering, and remains standing as all unite in singing the offertory response.)

Offertory response: "Bless Thou the Gifts Our Hands Have Brought," (Tune: *Canonbury*)

HYMN: "Lord, Speak to Me That I May Speak," (Tune: *Canonbury*)

SERMON

(If the service is to be of most significance two dangers are to be avoided at this point. The first of these is the preaching of a sermon on religious education in general. Specific problems of real import must be dealt with. The second danger to be avoided is a sermon dealing with "The Unique Task of the Teacher," or "The Teacher in the Midst." The reason for this caution is obvious. This is one day in the year when the minister has a genuine opportunity to impress upon his congregation the need for united effort in approaching the educational task of the church, and their responsibility for participating in that work. Let him, therefore, deal with such topics as "What Is My Part in the Educational Task?"; "How

* Minister of Education, Fairmount Presbyterian Church, Cleveland Heights, Ohio.

¹ By Norman E. Richardson. In the *International Journal of Religious Education*, October, 1924, p. 63.

Must the Church Face Its Educational Task?"; "Christian Education—a Lasting Investment"; "Broadening Religious Horizons"; "The Mission of the Church in a Changing World." Texts such as the following will prove suggestive: III John 8, "That we may be fellow-workers for the truth," Luke 4: 18, "The spirit of the Lord is upon me," or Ephesians 4: 11, 12, "And he gave some to be apostles; and some, prophets; and some evangelists; and some, pastors, and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.")

HYMN: "We Thank Thee, Lord, Thy Paths of Service,"
(Tune: *Field*)

SERVICE OF CONSECRATION

PRAYER (*Unison*):

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

—Prayer of Saint Francis of Assisi

CHARGE TO THE TEACHERS—By the minister (*Teachers standing*)

I salute you to-day as you stand in the line of a great tradition. Throughout the ages the true guiders of destiny have been those privileged to shape the plastic minds of youth. Were the nations of the world to truly follow the leadership of the Master they would determinedly cling to the tradition of that far-off land of China—unhappily now drenched in blood—where honor is given and memorials are dedicated, not to the men of battle but to the teachers and scholars of the nation.

So on this glad day I greet you who enter into another year of service under the guidance of the master teacher. As you labor, may a glad sense of the eternal worth of your work remain constantly with you. When the dark days of doubt and discouragement come may it be His ringing words—"Ye shall know the truth, and the truth shall make you free"—which shall enhearten you to go forward with the task. Do you hereby dedicate yourselves to the pursuit of His truth, lead wheresoever it may?

VOW OF THE TEACHERS (*Read in unison*)

Gladly we dedicate ourselves to the pursuit of truth. Humbly we place ourselves under the guidance of the master teacher—he who was, and is, the Way, the Truth, and the Light. Solemnly we hereby pledge that we shall give of our best to the Master, and sincerely pray for strength so to work as to be worthy of his trust in us.

CHARGE TO THE OFFICERS—By the minister (*Officers standing*)

Again, I salute you who to-day enter into the difficult labor accorded officers of our church school. Your task is in many ways more difficult than that of your fellows who serve as teachers. To them comes continually the inspiration of rich interplay of minds as with their pupils they think through the issues of life. To many of you are granted only routine tasks to be performed. However, may the very routine of those tasks be your inspiration. The unseen

routine of many unknown workers has made possible this sanctuary in which we worship. When tempted to flag at your task may the thought ever sustain you that even as the great cathedral is the result of the work of many humble laborers, the success of the educational task of this church depends largely upon your willingness to labor faithfully in His service. Do you hereby accept this high responsibility?

VOW OF THE OFFICERS (*Read in unison*)

With all gladness of heart we dedicate ourselves to service in His vineyard. If by the service of our hands and minds some contribution is made to the bringing in of the kingdom we shall feel rewarded in heaping measure for our labors.

CHARGE TO THE MEMBERS OF THE CHRISTIAN EDUCATION COMMITTEE—By the minister (*Members of the committee standing*)

On this day of recognition it is but right that you who are members of this important board of the church should be saluted. To each of you has been accorded a great honor—that of service to your church in the capacity of a leader in Christian service. To each of you has in like manner been granted a great responsibility—the task of seeing to it that the religious life of this church is made as effective as possible. Only as you sincerely do your work may this church grow to be a real instrument in the development of Christian personalities for His service. Do you accept your responsibilities?

VOW OF THE MEMBERS OF THE CHRISTIAN EDUCATION COMMITTEE (*Read in unison*)

In all humbleness of mind and with all sincerity of heart we hereby accept the responsibilities of our task. In so doing we ask for the earnest cooperation of all members of this congregation in carrying on our work. With Christ as our Master and Guide we solemnly pledge to do our utmost to be worthy of the great responsibility placed upon us.

CHARGE TO THE CONGREGATION—By the minister (*Congregation standing*)

If it be true that "the kingdom of God moves forward on the feet of little children," its corollary is also true, that "those feet cannot be guided aright by adults who do not themselves know the way." You who are members of this congregation have heard the vows taken by these three groups to whom is granted the special privilege of guiding in our church school the religious development of the children of this parish. However, their work can be enhanced by the assurance that all the members of this congregation are alert to the responsibilities of Christian life and education. Do you members of this congregation, on this day of installation and consecration, willingly dedicate yourselves to the task of becoming more spiritually alert, more educationally minded, and more willing to serve as the channels through which the Kingdom of God may come on earth?

VOW OF THE CONGREGATION (*Read in unison*)

We most sincerely dedicate ourselves to becoming more religiously alert. God granting us the power to do so, we shall do all in that power to be worthy of the responsibility that is ours to make Christian education effective in the life of this church.

THE COMMISSION—By the minister (*Everyone standing*)

In accordance with the regulations of this church and by the authority vested in me as its pastor and as a minister

(Continued on page 35)

Stepping Out Between Six and Nine

Primaries Discover New Horizons

By HARRIET WHITCOMB NUGENT*

AMONG the freshly sharpened tools already available to primary department workmen, the appearance of another tool with a slightly different curve in its handle may seem superfluous. However, shapes of hands do differ, and the varying contour of a new instrument may just happen to fit some particular grasp in a way that intrigues that artist into a fresh undertaking.

The unit described here, the one on which the primary worship services for the fall months were based, boasts of no new objectives. It does, however, combine features found here and there in other units into a natural assemblage of interests that open up at about the same time in the adventure of childhood. Such interests are: errands away from home, discovering that each father depends on other fathers in the care of his family, finding out who are the really great ones in a neighborhood, and who are its enemies, thinking of other neighborhoods. The garbage man is one helper, but imagine talking to him! Could there possibly be another church as dear to the heart of a neighbor child as our own green-lawned church is to us? Even a primary child knows about taverns; does he realize that the people who work in them should not be called workers in the sense which our unit gives the word? A primary child is already talking about "when I grow up," so it is not too early to think about what kind of an employer he should plan to become some day.

The approach to these interests may be several. One that has been tried with a minimum of effort and much enthusiasm was a grocery-store device. Later the store was rearranged into a post office.

It began with a party. While the steppers-out played with one teacher, another explained the plan to the mothers. Also a questionnaire was sent to the parents, asking just what attitudes were to be worked for in individual children. About one-third of the parents responded to this opportunity. In a later unit the response was greater.

By the Sunday following the party a class room was transformed into a store, mothers, teachers, and children having helped. Orange crates were placed on end on chairs along the walls and thus formed shelves. A table hung with heavy paper made a counter. Toy cash registers were loaned. Paper bags came in showers. Since the children were accustomed to bring each fall canned goods for Thanksgiving offerings, it was easy to bring these early to be

played with for a while. Empty cans, cartons and cereal boxes helped fill empty spaces.

The period for activities on several Sundays in October was occupied in further "investments" in the store. Signs were made, card board coins were cut out and denominated. Big baskets which had been loaned were filled with make-believe potatoes, oranges, and apples. Empty cartons were filled with improvised eggs made of wads of cotton. Bunches of paper made potatoes. Red paper gathered about a paper wad made an apple. Orange paper likewise made oranges. Kitchen towels pinned about the waist turned a child into a clerk.

The children named the store themselves, taking a vote on suggestions made. "The Friendly Store" was chosen. Later it was suggested that it be changed to "The Wait-Your-Turn Store," but the original name was considered inclusive.

Some idea of the work in the first five Sundays is given in the primary programs. Since some might consider this a public school project rather than one for a church school, it was connected at once with the ideals of Jesus through the story of "The Boy Jesus Goes to the Market Place." Also, consideration of God's part in the grocerman's business was illustrated through the use of parts of Psalm 104. An evaluation of the happenings in the store were undertaken on the third Sunday. Too many had wanted to be manager, so they considered what it takes in real life to be a manager: longer hours, better thinking, experience. A story was told of a group of children crowding into a store, a big boy pushing to the back a little girl whose mother had told her to hurry. During the fourth Sunday session the children dramatized what a child might do if he received too much change. Scenes were laid in the store, on the sidewalk, and back in the store where the child returned the amount due.

In November the children stepped, in imagination, into their street on an early Sunday morning to see children going to a different church. Some knew of children who go to church on Friday evening. The story of the Negro child who visited in Baltimore, where someone's tongue was stuck out at him, was told. Somehow the teachers felt that after that Sunday there would be less name calling in the neighborhood. Preference for water as one of God's good gifts was made a "line upon line and precept upon precept" teaching one Sunday. Another was devoted to the



Ewing Galloway, N.Y.

What should one do when given too much change?

(Continued on page 35)

International Journal of Religious Education

* Assistant Educational Supervisor, Austin Presbyterian Church, Chicago, Illinois.

We Could Try That!

Mrs. Harry Strong Nicholson, wife of the pastor, and superintendent of the Sunday school of the Sherman Boulevard Congregational Church of Milwaukee, Wisconsin, shares here an interesting experience in adaptation to a "one-room" situation. While the skilled and experienced religious educator appreciates and makes full use of good equipment, the lack of it is not accepted as an excuse for mediocre work. Mrs. Nicholson has her degree in religious education from Boston University, and has taught in the weekday church schools of Cleveland.

Only a Lodge Hall, But—

Our congregation is meeting in a lodge hall while a new church is being planned and built. The change has not hampered the church service, but we have had to reorganize our Sunday school because of housing conditions. Whereas we had been accustomed to having departmental worship services, we now must have an all-Sunday-school worship service each Sunday morning, which is of necessity quite formal in type.

The change has brought us many benefits, though of course it has its drawbacks, and is not religious educationally ideal. Since there may be other churches which, because of housing handicaps, may not be able to follow plans for a more ideal arrangement, and which would profit by our experience, we are going to describe how we are handling our Sunday school of 150 pupils and teachers for the worship period of the "hour-short" session on Sunday morning.

The wide age range bothered us at first. We talked the situation over with the high school department most thoroughly, asking their particular cooperation, as we would try to adapt our program planning to junior and intermediate ages, with occasional emphasis for primary and kindergarten ages.

From the outset the kindergarten did not meet with us regularly. They came in with us, however, when they had something to share, or upon invitation of the primary department when they had the program in charge. Their teacher prepared them for the visit, and they came in for the whole service. There was quite a debate among the teachers as to whether the primary department should stay through the Bible reading, special feature, and closing song and prayer, which were all on one theme, and often above their heads, we thought. The question was settled by the children themselves as they vociferously rebelled when we tried dismissing them after the opening ritual. It was then that we realized that the "togetherness" was perhaps as important in the growth of the children spiritually as properly graded hymns and stories might be.

The order of worship we started with included things that the children had used in their own departmental services, so that they wouldn't feel so completely strange. As classes work out litanies or prayers, or learn new Scripture, we will use them, so that every fourth month the worship service may be changed. The pianist is one of our high school young people, and the ritual is led by our junior department superintendent who introduces the one in charge

of the last part of our service on that particular Sunday.

All the children and the young people bring their Bibles, the Scripture being read aloud by the whole school. The announcement board has on it the Scripture reference and the hymn number.

Two pupils are appointed each month to care for the offering. They come early and stand by the door so as to take the envelopes as the pupils enter the room for their service. We do this to save time and the spirit of worship which often is disrupted when the smaller ones drop their money, or tip the collection plate too far. The two pupils come forward with the offering for a prayer at the proper time.

Our kindergarten and first grade have contributed songs for Thanksgiving and Christmas, two of which they originated. The second grade has given two dramatizations from the Life of George Washington, which they planned. The third grade shared with the whole group a little play which resulted from an imaginary trip they took to Palestine. The fourth grade dramatized the Prodigal Son. The fifth grade had a boys' quintette which sang at Christmas time in the big church service, and with the junior choir shared their music with us one Sunday. The senior high school girls, who have studied Bailey's *Gospel in Art* and Shedlock's *Art of the Story Teller* gave an interpretation of the well-known picture, "Christ and the Doctors" by Hofmann, at one time, and one of their number told the Palm Sunday story on the Sunday before Easter. "Highlights in the Life of David" has been a sixth grade presentation. Four other classes have yet to share something with us, including the pastor's class which will have the subject, "Why I Am Joining the Church." In between these presentations the teachers have given stories, personal experiences or Scripture and hymn interpretations, aimed for the age-group for whom he or she teaches.

This is our present worship service. Each child keeps a mimeographed copy in his Bible. But we find it is now seldom referred to, and the service is very smooth, the atmosphere very quiet and truly worshipful.

Prelude (Group stands at the close)

Call to Worship

Primary children: "Father, we will quiet be."

Leader: "I was glad when they said unto me,
Let us go into the house of the Lord."

All: O Lord, open thou our lips, and our mouths shall show forth thy praise.

All: (Just a chord played) first verse of "Come Thou Almighty King."

Unison Prayer: "O Lord, give me clean hands, clean words, and clean thoughts," etc.

Prayer Response, All: "Hear Our Prayer, O Lord" (Seated)

Offering and Response

Scripture

Special Feature

Hymn (Standing)

Closing Prayer (Standing)

When we are settled in our new church, and are happily busy in our own departments, we shall not feel too independent of all the other parts of the Sunday school because of this interim experience. In fact we shall plan all-Sunday-school worship services more frequently than before.

Progressive Education and the Church School

By JOHN R. SCOTFORD*

IF THE CHILDREN do not understand some word which you use in a prayer they will hold up their hands and ask you to explain it!" Such is the testimony of a seminary student who conducted a series of worship services in a church school in Bronxville, New York.

Fewer communities have been better favored educationally. Located twenty miles north of the bright lights of Times Square, Bronxville has attracted the economically well-favored, who want the best for their children, and who are amply able to pay for it.

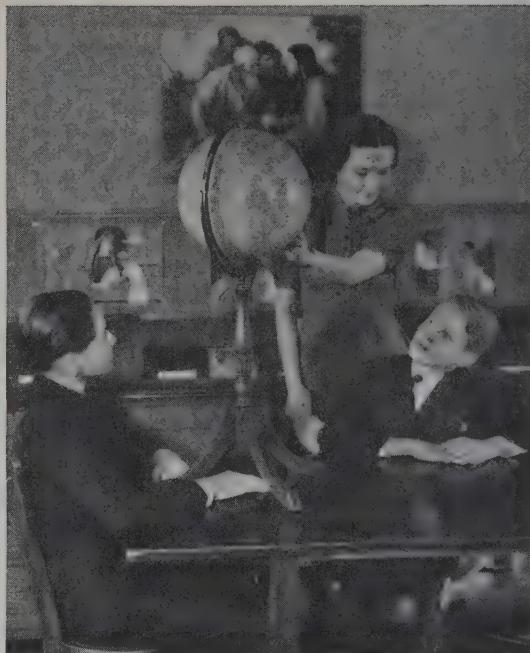
A dozen years ago the school board employed a superintendent who was committed to the principles of what is commonly known as progressive education. Although there has been not a little criticism of the policies pursued, the results have so commended themselves to the people that the school board has been sustained in the selection of a second superintendent who is committed to a progressive program.

WHAT PROGRESSIVE EDUCATION DOES

The root idea of progressive education is that teaching can be permanently effective only as it builds upon interests which children are willing actively to pursue. As a motivating force enthusiasm takes the place of formal discipline. Teachers are compelled to make learning interesting; when they fail they find themselves with a roomful of disorderly pupils on their hands. Bronxville has succeeded in finding teachers who can inspire their classes with a desire to learn. One evidence of this is that the children very much object to missing a day in school.

Active, enquiring minds are the fruit of such training. Teachers are expected to be intelligible at all times. The pupils insist that their explanations be crystal clear. One boy in the grades went home and told his father that some of his statements were "foggy." Words are not mere empty symbols but a means for the conveyance of thought. The habit of activity is not confined to the mind. When pupils learn a lesson they expect to do something about it. Learning has an immediate application. The attitudes inculcated by progressive education are active rather than passive.

Of course there is a negative side to this new way of training youth. As might be expected, it produces atrocious spellers. Possibly the supposition is that these prosperous young Americans will be able to hire stenographers to take care of that detail. The only discipline that the children know is that which is imposed upon them by their own interests. They



Cy LaTour and Son

The teacher must interest her pupils in the work

work hard as long as the inspiration lasts, but tend to circumvent whatever is dull or of doubtful interest.

The boys and girls of Bronxville are marked individualists, but this may be due as much to their social setting as to their school training. All their neighbors are well-to-do, while many miles separate the homes where the children live from the offices where their fathers work. Such circumstances do not tend to stimulate a sense of either social or community responsibility. Life is too well upholstered.

Bronxville has three churches—Reformed, Episcopal and Catholic. Because of its location across the street from the school and its financial strength, the burden of religious education rests upon the Reformed Church.

The school superintendent who originally introduced progressive education into Bronxville was marked by the individualism of the pioneer. He was too busy blazing a new trail at the school house to concern himself with what was happening at the church.

His successor believes in cooperation between school and church. He studied for a year at Union Seminary before entering the field of education. The attitude of a thoughtful educator towards religion is revealed in his address to the church school teachers of the Reformed Church:

"The truth of first importance which I would like to have our children taught about religion is that it is the deepest and most significant thing about man, as it is about any society. It undergirds and includes all other aspects of living; all art, all science, all politics, all economics.

"I would have you teach our children very early to be sensitive to the deepest voice of intuition which rises in the least of us, including and exceeding any mere surface of the mind.

"This I take to be the day-spring of worship, which has its roots in cultivated sensitivity, in intelligent awe, in a sort of noble humility, in sound and spacious perspective and which has its flowering throughout life in art, in beauty, and

* Editorial Secretary, Board of Home Missions of the General Council of Congregational and Christian Churches, New York City.

in sympathetic and understanding human relationships. Speaking as a teacher and parent, very early in the practice of education I should emphasize the importance of sensitive conception, encouraged by wise teachers."

PROBLEMS CREATED FOR THE CHURCH SCHOOL

From the point of view of religious education such an administration in the public school both creates problems and opens doors of opportunity for the church school.

One of the difficulties which time is solving is the creation of a community of ideals between the school and the church. On the one hand you have a compact institution directed by a small group and with the financial means to employ skilled workers; on the other hand you have a large institution numbering among its supporters many people of many minds and depending upon volunteer workers for its achievements. It has not been easy for the church to understand the school. Yet this gulf is slowly being bridged.

Progressive education has created an unusual situation for the church school in its teaching staff and its curriculum.

As might be expected, people who have been trained in other days and other ways have hesitated to undertake to teach religion to the products of the newer methods of education. Those of us who were brought up on more formal methods both in day school and church are likely to find ourselves bewildered by this new generation which refuses to pay attention unless it is interested! Although Bronxville has as high a general level of education as any community one could find, it has experienced more than its share of difficulty in manning its church school. Because people were unwilling to accept responsibility in a strange educational situation some recourse has been made to paid assistance and a little talent has been imported. But for the most part the school has a volunteer staff.

SUGGESTED WAYS OUT

Yet there is a brighter side to this problem of securing teachers. Contact with children such as they have in Bronxville is an exhilarating experience. One must use his wits, but, if they are not too rusty, he can have a glorious time. Ultimately progressive education will give us a new sort of church school teacher who will use the interest motive in such a way as to inspire those who are taught. In certain grades at Bronxville the talent has already begun to appear.

The second problem has to do with the church school curriculum. This is twofold. So far as lesson materials are concerned the Bronxville children appear to be about a year ahead of those in other communities. A further complicating factor is that they are trained to give immediate expression to that which they have learned. The creative activity of the school should normally carry over into the church. One solution might be to have an extended session of the church school, but the necessity of having the school meet in two sessions (at 9:30 and 11) renders this impossible. The only other way of meeting the situation has been to select the lesson courses from every source available and then to encourage the teachers to spread the lessons over a longer period of weeks so as to have time for some expressional activities. In the second and third grades new courses have been developed to meet the Bronxville situation, and it is expected that this will be carried further. In this there has been some cooperation from the school teachers.

But progressive education has also brought its blessings. In the primary department the public school teacher is called

in to tell the children the story of how the world began, using lantern slides and other illustrative materials. As soon as the fourth grade is reached the boys and girls begin to develop independent habits of thought, which require increased alertness on the part of their teachers. In the junior high school department a committee of young people looks into the workings of the local community fund, while the reports of a welfare worker from a neighboring town are heard with interest. As for the senior high school boys and girls, a recent director of religious education reported that they are exceedingly busy but surprisingly capable. "At first I checked upon them rather carefully when they assumed any responsibility, but after a year or so I learned this was not necessary. With very rare exceptions they carry through anything which they undertake. They are a delight to work with!"

The problems which Bronxville is facing today will appear in a host of communities tomorrow. The church must meet this situation if it is to hold our youth.

Materials for Religious Education Week

SEPTEMBER 24 to October 1 is the period designated as Religious Education Week. It is the week in which the home, the church, and the community become increasingly conscious of the importance of Christian education, take stock of the educational work they are doing, and plan for a creative program for the entire succeeding year. The observance of Religious Education Week has two chief aspects. In the local church the program of the church school is faced realistically by parents, officers and church members, and definite plans for improvement are laid down. In the community the churches unite to call to the attention of the community the significance of religious education and to challenge its support of the programs in the various local churches and of the cooperative work in the county, state, and nation. A brief article in the May issue of the *Journal* described this two-fold purpose.

In April the *Journal* printed "A Modern Pilgrim—A Morality Play." This is an especially appropriate dramatic production for this period, and can most effectively be produced by a group of churches working in cooperation, different groups having responsibility for the various scenes. It would make an excellent community project. The pageant was first given at the International Convention of Religious Education in Columbus in the summer of 1938. Additional copies of the April issue may be purchased from the office.

In the July *Journal* an article on "Observing Religious Education Week" described the program of activities carried on in various cities. It should be carefully studied by those whose plans have not yet been worked out in full. The "Consecration Service for Church School Workers" in this issue was written with Religious Education Week in mind as an effective climax of the observances in local churches.

Mr. John Burns Ketcham of the staff of the International Council of Religious Education, 203 North Wabash Ave., Chicago, will appreciate a report of Religious Education Week as carried on in churches and communities. A manual is planned which will incorporate the best features of various observances and will be of guidance to others planning similar activities in future years.

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

For many years the worship programs published in the Journal have contained choice quotations of poetry and prose, litanies and stories. Yet to a large degree these have been available only to those planning worship programs in the age for which they appear; too often, anyone else would assume the material is not for him and pass it by. Much of this excellent matter often is good for those working in another department, for teachers in preparing lessons, for pastors in preparing sermons and addresses, for programs and worship services other than in a certain department, and for personal enrichment.

For these reasons, the Editorial Board has decided to collect these materials from the worship services each month, to add to them some special selections, and to offer them in one place as a source book for this wide variety of uses. Those using the worship services for a specific department will be referred to this page when material prepared for them is thus transferred, and to other materials available here.

THE EDITORS

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address, or talk.

Litany of Appreciation

Leader: For the laws of growth, the seed-time and the harvest,—

Group: O God, we thank thee.

Leader: For the seasons, the sun, the rain, snow, dew, and warm winds,—

Group: We thank thee, God.

Leader: For beauty in color and the fragrance of blossoms, for Luther Burbank and others who labored to produce new loveliness,—

Group: We are glad this day.

Leader: For men and women whose study and experimentation have improved the quality and increased the quantity of food products, for Patrick Sheriff, David Fife, Dr. Charles Saunders who improved wheat, and for countless other farmers,—

Group: We thank thee, God.

Leader: For scientists and missionaries and teachers who use their time and talent to help the gardeners of the world,—

Group: We are grateful, O God.

All: To cultivate a garden is to walk with God.

—GERALDINE GREGG

God of All Nations¹

God of all nations,
We pray for all the peoples of the earth,
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility,

For child races and dying races,
For outcast tribes, the backward and down-trodden,
For the ignorant, wretched, and the enslaved.

We beseech thee, teach mankind to live together in peace,

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny, Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,

Free from social wrong, free from individual oppression and contempt,

Pure of heart and hand, despising none, defrauding none,

Giving to all men in all the dealings of life

The honor we owe to those who are thy children,

Whatever their color, their race, or their caste.

The Church of My Dreams

This is the church of my dreams:

The church of the warm heart,

Of the open mind,

Of the adventurous spirit;

The church that cares,

That heals hurt lives,

That comforts old people,

That challenges youth;

That knows no divisions of culture or class,

No frontiers, geographical or social;

The church that inquires as well as avers,

That looks forward as well as backward;

The church of the Master,

The church of the people;

High as the ideals of Jesus,

Low as the humblest human;

A working church,

A worshipping church,

A winsome church;

A church that interprets the truth in terms of truth;

¹ Anonymous, from a *Book of Prayers for an Indian College*, J. S. Hoyland.

That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The church of the living God.

—JOHN W. MOORE²

Youth Builds

Youth of the world, unite!

Youth of the world, strive, fight

For what you deem the right.

Youth sees with surer eyes,

Because its eyes are clear

Of prejudice and fear.

Youth need not compromise.

No compromise with wrong—

Let this our slogan be.

The league of youth is strong,

Stretching from sea to sea.

This world is ours to take;

This world is ours to make.

Let us build true and sure

A world that will endure;

Build out of right and truth,

Reared with this tool—our youth.

—MARY CAROLINE DAVIES

The World's Gifts

In the beautiful City Hall of Stockholm, Sweden, at the end of a large chamber is wrought in lovely mosaics a figure representing a larger-than-life-size portrait of a maiden. In her lap she holds the city she represents. To her left are wrought figures representing treasures from the East: Oriental maidens, bowls of tropical fruit, boxes of precious spices, the crescent of the Mohammedan religion, camels. On the maiden's right are depicted the gifts of the West: the Crusaders with their cross, the high buildings of commercial centers, humming factories, trains and large steamships, the Eiffel tower, and even the stars and stripes in color! Into the lap holding the city of Stockholm both East and West are pouring their gifts. From them all, are chosen the ones needed to make the city the lovely place it is.

—DULCINA BROWN

The Boy Jesus Goes to the Market Place

In Nazareth children went to the market with their parents and there, in front of the merchants' booths, they met their friends and played together. Sometimes they made up their own games and some boy would have a whistle which could furnish the music. They called this tuneful whistle a pipe and to it the children played dancing games, perhaps like "Did

(Continued on page 37)

² From *Our Church*.

Keeping Alive in the Task

By IRA A. MORTON*

RELIGIOUS LEADERSHIP can, no more than any other form of human service, afford to lose vigor in its ranks. Nor can a vigorous leadership be taken for granted. All too many church school workers become as dry bones in their tasks at the very time when they are expected to be most effective. The discouragement that furrows the brows of church school administrators often roots in this fact. It is a burdensome liability to religious education. To reduce it, its seriousness must first be really felt by both administrators and individual workers. Once alarmed at it, they are more likely to trace out its causes. And having located these causes, the remedies should not be hard to see. One of the most reassuring things that could happen would be a movement among church school workers to keep themselves alive in their own tasks. How can they make good at this?

THE TRAGEDY OF BEING A DEAD ONE

It is distressing and disappointing to see a lifeless leader. The feeble strugglings on his part to prevent the belief that he is quite dead is equally distressing both to him and to his associates. Listen how he boasts about his *past* achievements. There was a time, he would have you know, when he did things worthy of praise. Or, listen to his defense of the status quo: his church school—"It's good enough as it is"; the rising generation—"Why worry about them, they'll come out all right in the end if you just let them alone." Or, listen to his pessimism: "You can't change human nature"; and "Christ will have to come again before anything worthwhile can be accomplished." He opposes inquiry, experimentation, new materials, and life-centered approach; while he boasts of his own sole dependence upon "the Word" and of his loyalty to "the true religion of the fathers." He thinks a change of pastors or of Sunday school superintendents is imperative. He is sure a lot of his fellow church school workers lack real religion, and that they detract from his leadership by their own popular teaching on "secular" matters.

These are some of the marks of low vitality. As solutions of the lifeless leader's predicament, they are tragic because they are not solutions at all. Meant to fool other people by obscuring his own lack of vitality, the lifeless leader himself usually turns out to be the chief victim of such alibis. He has allowed life to fade out of his task, with none so much to blame as himself. What an ending!

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Double the tragedy of deadness when there is added the consequences for those who are led. As a case in point, I recall a woman who began her teaching with a large class of girls of the first grade in her church school. At the end of ten years of moving with them from grade to grade, department to department, this woman had practically died in her task. Result: class dwindled to but three or four girls who came unwillingly under pressure from home. Another case was a man teacher of men. On the Sunday I heard him he spent the time talking about a trifling incidental, and quite completely neglected the vital theme of the day. He might have been a live teacher years back, but surely death had overtaken him. His class of men went away untouched.

To be a dead one is bad enough for a leader himself. Would that those he leads might be protected from him.



Cy La Tour

It is wise to work with people who are alive.

DISEASES THAT KILL

Knowing what diseases to avoid is not the first rule of health. But the leader who would keep alive dare not be blind to certain killers. They work silently, cutting down the leader's vitality when he is least aware. Think, for example, of *habit, custom, and routine*. All good in their places as economizers of effort, their tendency toward fixity of action paradoxically discourages exploration and experimentation that should lead to new experience and consequent growth. Only vital workers can meet new

situations effectively. Habit and custom are great assets in routine; but they are as grave-clothes about the worker when creative action is in demand.

Another devitalizer is the experience of *working with people who do not care*. Leaders grow best under stimulation from fellowmen. But people who do not care are not stimulating. Quite willing to have life chug along in deep ruts, their attitude of let-well-enough-alone lulls their very leaders to sleep. Besides these indifferent ones, there are fickle people whose judgments and attitudes are unstable. Today they praise and cooperate; tomorrow they will damn and oppose. Among all such, the leader must furnish his own stimulus to growth and vitality, or else weaken and die as a leader. Few souls can stem that deadening drag.

Yet another killer of leaders is *ill-chosen viewpoint*. For example, the authoritarian attitude is likely to lead the worker into deep discouragement. This is because people in democratic society resent being told what to believe and how to behave. The leader who tries it on them is foredoomed to disappointment. Many do try it, only to wonder in the end why their pupils edge away and finally leave them. Other

viewpoints likely to render fruitless the leader who holds them are: the apocalyptic view which seeks to build faith in the swift and unpredictable coming of the Kingdom of God independent of human attitude and action; the extreme social gospel view which magnifies the significance of group values to the neglect of individual goodness; and its opposite—the individualistic view which insists that sin and salvation are purely matters between the individual and his God. These few examples are enough to illustrate ill-chosen viewpoint as a disease that kills off leaders. Such half-truths and faulty interpretations of literature and history, however earnestly defended by a leader, soon arouse suspicion in his followers and sooner or later result in serious break in the ranks. Few leaders can withstand that kind of disappointment.

HOW TO KEEP ALIVE

From what has been said about diseases that kill, some inference may be drawn as to how to keep alive in the leadership task. Let us turn the picture and look at the positive side. And, from here on, permit the second personal pronoun. After all, you *can* keep alive by following a few simple rules like these:

1. *Choose a task you can believe in.* Nobody has authority to tie you down to any other kind. Therefore, start right by preferring one in which genuine faith can be maintained. Or, if you have already lost faith in your present task, make a new start with another through which you truly believe human nature can be remade under your leadership. The fact that you hitherto may have floundered as a leader need not deter you from making a fresh start, provided you make sure this time that your new task grips you and that you are adapted to it.

2. *Hold ever before you sound ideals.* The good that is not, but ought to be, should be your constant beacon. And this good you seek to bring to realization must be broken up into concrete forms, so that you can see it in terms of what your learners are to become in their every-day life experiences and behaviors. Keep these pre-visualized outcomes clear and vital by frequent re-thinking and revising. Vital objectives make for vitality of leadership.

3. *Live much with other leaders who are much alive.* It is no sign of moral weakness to seek vitality from others. Indeed, no live person relies wholly upon his own resources. Even your geniuses will be found dependent to considerable extent upon other life-giving persons. Look about you, then, for associates who are vibrant with life in their tasks. Watch them at work. Listen to what they say. Work along with them. And not only will you find life in flesh and blood associates, but in persons available through literature as well. Jesus, the Apostles, and the saints and heroes of the past stand ready for vitalizing transfusions into your veins if you will but draw upon them.

4. *Work at your task.* Failure to do this might well have been mentioned among the killers. If perchance you are a volunteer without pay, that fact does not make success in your task any the more possible without time, intelligence, and energy being put into it. Given a vital aim, reasonably favorable circumstances, and some knowledge of method, hard work is the final, indispensable element. There are two aspects to this necessary work of the leader: (a) preparation toward more thorough fitness for the main undertaking; and (b) service in the actual situations where outcomes are to be directly sought. Neglect of preparation means defeat. But hard work for improvement yields vitality as surprisingly

Where Are the Facts?

MANY LEADERS of discussion groups and other workers in religious education often want to know where they can find the facts regarding various social and other issues being discussed by the public at the time. This list is provided to meet such a need for some current problems. It takes the place of the former monthly page on "What Are the Facts?" It expands the range of topics covered in that feature and gives more references than were provided there.

TAXATION

Sales Taxes: Are They Fair to the Average Consumer?

Hidden Versus Income Taxes: How Much Do You Pay?

Double Taxation: You Now Pay Many Different Taxes on the Same Item. The Twentieth Century Fund, 330 West 42nd Street, New York City. Complete set ten cents.

Our Taxes and What They Buy, by Maxwell S. Stewart. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York. Price 10 cents.

Are taxes too high? Do they yield adequate returns in service? At what points should reform be undertaken? Are they destined to increase continually?

THE FOOD STAMP PLAN

Consumers' Guide, April 15, 1939. U. S. Department of Agriculture, Washington, D.C. Article on *An Experiment in Nutrition*. A plan being experimented with in Rochester, New York, and Dayton, Ohio, by which surplus commodities are made available to families on relief.

INTERNATIONAL ECONOMIC WARFARE

Battle Without Bullets, by Thomas Brockway. Headline Book No. 18, Foreign Policy Association, 8 West 40th Street, New York, 1939. 96 pp. Price 25 cents. A complete analysis with facts visually presented of the "undeclared war" of economic competition among the economic forces of modern nations.

What is the way out? A redistribution of natural resources, or of colonial possessions? Extension of credits? Free trade? Barter? Boycotts and embargo? War?

REFUGEES

America and the Refugees, by Louis Adamic, Public Affairs Pamphlet No. 29, 1939. Public Affairs Committee, 30 Rockefeller Plaza, New York. 32 pp. Price 10 cents.

Refugee Facts. American Friends Service Committee, 20 South Twelfth Street, Philadelphia. 24 pp.

Should we revise our immigration laws to enable America to continue her historic role as the haven of the persecuted? Will these refugees take our jobs or increase our employment problem? Will they make desirable citizens? Will they enrich our culture and our economic life? Where else can they go?

as by magic. Postponements and absences from the task also mean defeat. But hard work faithfully done in hand-to-hand dealing with the problems of your task will keep you alive and winning.

Are these four rules too exacting, too forbidding? But they mean vitality, and vitality means joy. Neglect of them means lifeless drudgery, and that way lies misery. Let him who has a task keep alive in it, lest it truly become his grave.

International Journal of Religious Education

Youth in the World Christian Community

Amsterdam, Holland, July 24-August 2, 1939

By IVAN M. GOULD



Scene in Amsterdam¹

THE World Conference of Christian Youth is over and this brief report is being written on the homeward boat. To those who expected resolutions on war, race and democracy, or that the delegates would participate in one communion service, the conference would be judged a failure, because no attempt was made to arrive at a common mind and four communion services were necessary.

But the significance of the conference lies in an entirely different field. It cannot be judged by the standards we

have set for our youth conferences. The problems faced were entirely different. Young people from opposing and conflicting political and social background; theological and philosophical ideas at opposite ends of Christian thought; religious symbolism varying from the "free" church tradition of the Anglo-Saxon churches to the historic liturgical form of the Orthodox; and the language difficulty to retard discussion and cause misunderstandings through faulty translations—these made it different.

At least four positive things can be said about the significance of this world gathering. First, it was extremely significant that it was held at all and especially in this year of recurring crises. Many delegates left home fearful lest their mission might be in vain. Because of the situation in Holland this same fear was held by most of the leaders even two weeks prior to the opening day.

Second, the conference was significant because of its representative character. There were 1338 official delegates from sixty-five countries. Half of these were appointed directly by church groups and the other half from the Y.M.C.A., the Y.W.C.A., and the World's Student Christian Federation. Fifty-eight per cent were under twenty-six years of age. There were many more Orientals than at Oxford or Edinburgh and more delegates from Europe, especially the Balkans, than at Madras. The leaders of the conference stated officially that "it is doubtful whether

any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not excepting the meetings of the League of Nations." The largest single delegation was from the United States with 328 people, representing forty-four denominational and interdenominational agencies from thirty-nine states and the District of Columbia.

Third, the conference was significant because of the central place given to worship and Bible study. Each day a different type of worship service was held. On the first day Miss Moire Neill from Eire (Ireland) led a service in the "free" church style quite familiar to the English and Americans; the two succeeding days were given to a French Reformed service and a Hungarian Lutheran service; Miss Mina Soga of South Africa led an African Negro service, and the last two days were led by a native of India and a group from America. A specially written pamphlet interpreted the various traditions for each delegate.

It was unfortunate that four communion services had to be held but it was better to recognize this division than to ignore it and exclude certain delegates from any participation. On Monday morning in the Conference Hall the Orthodox held their communion. In a real sense this was one of the high spots of the conference, for here delegates could witness one of the most ancient and historic rites of the Christian Church, combining beauty and majesty, art and religion.

Finally, the conference was significant because it achieved in varying degrees its theme "Christus Victor." Amsterdam called young people "to witness to the reality of the Christian community." It started with the conclusions of Oxford, Edinburgh and Madras. If it had tried to describe the church or the Christian community it would of necessity either have come to the same conclusions as these conferences, which would have been redundant, or to a different conclusion, which our English friends might describe as "frightfully awkward." Instead it took its place in the stream of these great ecumenical conferences and bore witness to the validity of their conclusions. The forty-three Bible and discussion groups created a spirit of sympathetic understanding and a fellowship that transcended political and social differences. In this way Christ was victorious and a Christian community very real.

What about the future? Undoubtedly no new world youth organization will come into being as a result of Amsterdam. However, many of the delegates felt a need for a youth council or commission that would meet at least three needs; namely, (1) relate Christian youth (church, Y.M.C.A., Y.W.C.A., W.S.C.F.) of one land to Christian youth of other lands, (2) relate Christian youth to the World Council of Churches, and (3) provide for further conferences similar to Amsterdam. Steps have been taken for these needs to be studied, analyzed and satisfied. The *International Journal* will print news of these developments,

¹ Picture published with the consent of the Official Tourist Office of The Hague.

The Friendly Kingdom

By DOROTHY CLARKE WILSON*

Characters

THE KING
THE LORD HIGH CHANCELLOR
THE QUEEN MOTHER
GENERAL GREYBEARD
GENERAL BROWNBEARD
GENERAL NO-BEARD-AT-ALL
THE LEFT PAGE
THE RIGHT PAGE
THE LITTLE MAID IN PINK
THE LITTLE MAID IN BLUE
THE TWO HERALDS OUTSIDE THE GATE
THE TWO HERALDS INSIDE THE GATE
THE TWO HERALDS OUTSIDE THE THRONE ROOM
THE MESSENGER FROM ALSONIA
THE MESSENGER FROM SLAVONIA
THE MESSENGER FROM AUSTERLAND
(For costumes, see notes in text)

Note on Production

This play may be acted with a cast composed wholly of children or one made up partly of children and partly of adults. The background may be as elaborate as desired, the costumes fanciful or realistic. If a larger cast is desired, other children may be introduced as attendants.

Scene 1

The throne room of the palace in the kingdom of Urania. In the center, rear, on a dais, stands the throne, as magnificent as you please. You might think it would look a bit rusty or tarnished, or whatever it is that happens to thrones that have not been sat on for years and years, but it doesn't, for the two little maids were up early this morning scrubbing and dusting and polishing all the gold and silver filigrees and carved ivory and precious stones—or whatever it is that thrones are made of. At each side of the throne, also on the dais, is a seat, not quite magnificent enough to be called a "throne" but much too grand to be called just a "chair." The one on the left, like His Excellency the Lord High Chancellor, who sits on it, looks hard and unyielding and intensely uncomfortable. The one on the right belongs to the Queen Mother, and, like her, is dainty and graceful and just plumply padded enough to keep all the gold and rubies and emeralds and such things from being too uncomfortable.

On the walls above the dais and at either side of the throne room are various mementos of the past history of Urania: a pierced shield; two crossed swords above the throne; and, placed on a stand, a large, very efficient looking cannon ball. An entrance, right, or rear, right, leads into the garden. Entrance, left, into other rooms of palace. A flight of steps at front of stage from center aisle forms the main entrance to the throne room.

As the curtain rises the stage is empty

save for the Two PAGES, who stand one on either side of the throne, feet together, eyes straight ahead, arms at the sides, as motionless as statues. At the front of the auditorium, on each side of the steps leading from the center aisle to the platform, are Two HERALDS, standing at attention, ready to announce with their bugles all visitors approaching the throne room. At the rear of the auditorium, just inside the doors, are two more HERALDS, and in the vestibule outside two others, the HERALDS OUTSIDE THE GATE, who throughout the play are the first to announce all newcomers.

On the throne, lying carelessly as if they had been hastily thrown aside, are a rich crimson robe and a resplendent crown. The PAGES stand for some moments without moving, then slowly the PAGE on the left of the throne starts to come to life. He rolls his eyes toward the other, then turns his head cautiously toward him a fraction of an inch, then back again. He does this several times until finally he succeeds in getting his head far enough around really to see his fellow.

LEFT PAGE (*In cautious whisper*): Has he really gone?

RIGHT PAGE (*Also in a whisper*): I think so, but I don't dare look.

LEFT PAGE (*Looking about with the same cautious, mechanical movements*): I don't see anybody. Which way did he go?

RIGHT PAGE: Into the garden, I think.

LEFT PAGE: I'm going to look (*He tiptoes across room, right.*)

RIGHT PAGE: Look out! Somebody might be coming!

LEFT PAGE: (*Returning to his mechanical position with promptness and standing motionless for some moments, then turning toward the other an aggrieved look*): Nobody's coming.

RIGHT PAGE: I didn't say there was. I only said somebody might be.

LEFT PAGE: Oh! (*He starts across the room again, peering off-stage, right*)

The gate's open. I guess he went out into the street.

RIGHT PAGE (*Shocked into turning his head*): He couldn't!

LEFT PAGE: Why not?

RIGHT PAGE: Because it—it just isn't done. Kings don't go in the street, not all by themselves.

LEFT PAGE: This one does. (*He puts the crown on his head, and it descends clear over his face. His voice comes somewhat muffled from beneath.*) It's too big for the King, too. They had to pad it for the coronation.

RIGHT PAGE: You'd better take it off. There really is somebody coming.

LEFT PAGE: I—I can't get it off. It—it's stuck!

RIGHT PAGE: (*Resuming his stonelike position*): Well, you would try it on! (*The Two LITTLE MAIDS, one in pink and one in blue, enter from one side, tiptoeing cautiously. They look around, spy the LEFT PAGE, and start laughing.*)

LITTLE MAID IN PINK: Oh-oh! You look so f-funny!

LITTLE MAID IN BLUE: What is it? There's no head nor tail to it.

LEFT PAGE: Get me out, can't you? Can't somebody get me out?

LITTLE MAID IN PINK: Did you hear that? There's somebody underneath. (*In sudden shocked tones*) It isn't the new King, is it?

RIGHT PAGE: No. It's just a page.

LITTLE MAID IN PINK: Oh! (*Removing the crown*) It is a page, isn't it? And a blank one, by the looks.

LEFT PAGE: (*Meekly, rubbing his head*) Thanks!

LITTLE MAID IN BLUE: Where's the king?

RIGHT PAGE: He went out in the garden.

LITTLE MAID IN PINK: Good! We can get the rest of our polishing done. We forgot all about those things up on the walls. (*She moves the chair on the left and stands up on it.*)

LEFT PAGE: You'd better not. That's the Lord High Chancellor's chair. He'll be furious.

LITTLE MAID IN PINK: It's the king that counts here now, not the Lord High Chancellor. He's a lot nicer than the old king, isn't he? You'd almost think he was a real person. (*Scrubbing at the end of one of the swords*) Dear, dear, this old sword is a mess.

RIGHT PAGE (*Horried*): Stop! Don't wipe off that spot! That's the blood of the Duke of Austerland!

LITTLE MAID IN PINK: Blood! Ugh! However did it get there?

RIGHT PAGE: (*With dignity*): The last time Urania conquered Austerland and slew her duke in battle.

LITTLE MAID IN PINK (*Polishing the other sword with vigor*): Well, thank goodness there's no blood on this one!

RIGHT PAGE (*Haughtily*): Unfortunately, no. It's being kept clean for the

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* South Portland, Maine.

present duke. But now that the new King has come to deliver us from our enemies, it won't be long now.

HERALDS OUTSIDE THE GATE (*Blowing on bugles*): His Excellency, the Lord High Chancellor of Urania!

LITTLE MAID IN PINK (*Flustered*): Oh, dear! Help me down, somebody, quick!

(*The RIGHT PAGE springs instantly to attention on the right side of the throne.*

The LEFT PAGE helps the little maid down from the chair and they move it back where it belongs. The TWO LITTLE MAIDS scamper off, and the LEFT PAGE springs to attention.)

HERALDS INSIDE GATE (*Bugles*): His excellency, the Lord High Chancellor of Urania.

(*The LORD HIGH CHANCELLOR enters at the rear of the auditorium and proceeds in dignified fashion down the aisle—that is, he thinks he does. Just between you and me, he struts. He is a pompous man with a pointed beard which, since it is usually quite high in the air, gives the slightest suggestion of a bantam rooster. As he approaches the stage, the HERALDS there stand at attention.*)

HERALDS OUTSIDE THRONE ROOM (*Bugles*): His excellency the Lord High Chancellor!

(*The LORD HIGH CHANCELLOR comes to the stage, bowing low so he cannot see that the throne is empty, and kneels before the dais.*)

LORD H. C.: Your majesty, I am your most humble servant. (*He waits for an answer, then speaks more loudly*) Your majesty, I am your most humble servant. (*After another pause, clearing his throat*) Your majesty—(*He lifts his eyes and scrambles hastily to his feet. Blusteringly*) Were is the King? (*Silence*) I repeat, where is the King? (*Silence again. Looking around as if he expects the walls to answer him*) Where—is—the—KING?

LEFT PAGE (*In a small voice*): He went into the garden, Your Excellency.

LORD H. C. (*Again addressing himself to the walls*): He is holding audience here this morning—with ME and with his generals. What is he doing in the garden?

LEFT PAGE: He doesn't seem to be in the garden now, Your Excellency. We think he must have gone into the street.

LORD H. C. (*Puffing his cheeks*): Into the street! You say the King—the KING went into the STREET!

LEFT PAGE: We think so, Your Excellency.

LORD H. C.: It's impossible! No king of Urania has ever gone into the street. Not, that is, unaccompanied by the Lord High Chancellor and the royal guard.

HERALDS OUTSIDE GATE (*Bugles*): Her Majesty the Queen Mother of Urania!

HERALDS INSIDE GATE (*Bugles*): Her Majesty the Queen Mother of Urania! (*The QUEEN MOTHER enters, with attendants, if desired, and walks down the aisle toward the throne room.*)

HERALDS OUTSIDE THRONE ROOM (*Bugles*): Her Majesty the Queen Mother!

(*The QUEEN MOTHER enters. She is a serene, comfortable, motherly looking person with stoutish contours.*)

QUEEN MOTHER: I see the King isn't here yet. Good. I'll have time to get a little more done on my knitting. (*She sits down in her own chair on the dais and takes out her knitting. Takes off her crown and either hands it to an attendant or lays it down on the floor beside her*) I never can bear to knit with my crown on. It's always getting in my eyes.

LORD H. C. (*Who can hold in no longer*): Your Majesty! Do you know what that boy has done?

QUEEN MOTHER (*Calmly*): You mean His Majesty the King?

LORD H. C.: I mean that boy—(*As the QUEEN MOTHER raises her eyebrows, he adds hastily*) His Majesty the King. (*The QUEEN MOTHER smiles and continues her knitting.*) He has an audience here this morning with ME and his generals, and he is not here. He has gone out without me and his royal guards. And they say he may even have gone out—into—the—STREET.

QUEEN MOTHER (*Serenely*): I am sure he's perfectly safe. The people of Urania love their King. Nobody could have helped noticing that at the coronation yesterday. They went wild with joy at having him back with them again after his being away in a strange country at school so long. He knows what he's about.

LORD H. C.: Y-you mean we've got to let him do just as he pleases now he's king? I—I, the Lord High Chancellor, who have been running the country all these years, have to bow to his will?

QUEEN MOTHER: His will and the will of the people. Don't forget, it was because you and your generals made such a mess of things that the people demanded a change in their government. You yourself say things were at a fearful crisis. Of course it's too bad my son couldn't have stayed in school a little longer before taking such a solemn responsibility. He's very young—

(*Shouts are heard outside the doors. "Long live the King!"*)

HERALDS OUTSIDE THE GATES (*Bugles*): His Majesty the King of Urania!

HERALDS INSIDE GATES (*Bugles*): His Majesty the King of Urania!

(*The KING enters at the rear of the auditorium and runs with light, eager footsteps down the aisle. He is a boy in middle teens, clean and fresh of face, his whole straight, supple body overflowing with life. He stops running at the entrance of the throne room and pauses for a moment.*)

HERALDS OUTSIDE THRONE ROOM (*Bugles*): His Majesty—the King!

(*The KING enters with light steps and crosses to his mother, kissing her lightly on the forehead.*)

KING: Morning, Mumsy. Sorry I kept you waiting, but it looked so nice outside, and the throne room was so stuffy.

LORD H. C. (*Outraged*): The throne room—STUFFY! (*As the QUEEN MOTHER rises and regards him stead-*

ily, gulping and dropping stiffly to his knees) Your majesty—

KING: Oh, is that you, Chancellor? Don't bother to get down on your knees. It's bad for your gout. (*Turning to his mother*) I had a grand time outdoors, Mumsy! I was afraid the people would seem queer here in Urania, it's so long since I've seen them, but they don't. They're just regular folk. I found a swell crowd of boys on a side street playing ball, and they let me play with them.

LORD H. C. (*With horror*): The King—playing—BALL!

KING: I told them I had to be busy for awhile helping get the kingdom out of its—(*Turning to CHANCELLOR*) What was it you called it? Oh, yes. Crisis. But they're going to wait for me outside in the garden.

LORD H. C. (*Almost speechless*): Your—MAJESTY—

KING: You'll have to tell me what to do, Channy. You don't mind if I call you Channy, do you? It's so much more chummy than Chancellor. You see, being a brand new king, I never had an audience before.

LORD H. C. (*More assured*): It is an important occasion, your Majesty. The three generals of the imperial army are coming to receive their orders, but don't be afraid, because—ahem—I will be here to advise you. I hope everything in the throne room is to your liking.

KING (*Looking around and speaking softly*): The throne room—where my father sat and ruled his country—(*In a more matter of fact voice*) Of course the throne is very hard and uncomfortable, but I'll try not to mind that. We must leave everything just as he had it—all except those things on the walls. Of course we'll want to take them down. Here! You with the yellow jacket—take down those swords, please. They're such ugly things. And one of them is terribly dirty.

LEFT PAGE: Yes, Your Majesty. (*He tries to reach them, but fails*)

KING (*Calmly*): Just stand up on the throne. (*He does so, and starts taking down the swords.*)

LORD H. C. (*Sputtering*): B-but—you c-can't! Those swords are sacred. They are stained with the blood of the Duke of Austerland! Your own great-grandfather killed him in battle!

KING: Yes. I know. But why remember all the ugly things about people? We all do things we're ashamed of later. I'm sure great-grandfather did something worth remembering.

QUEEN MOTHER: He did. He irrigated all the upper country that used to be desert and planted trees all over the kingdom.

KING (*Clapping his hands*): Good! (*To LEFT PAGE, who is about to take away swords*) When you come back, bring me two living branches of evergreen. They're much better to remember him by than an old dirty sword. (*LEFT PAGE goes out.*)

LORD H. C.: B-but—those swords have been there for a century! They are a

symbol of our country's greatness.

KING: Nonsense, Channy! How on earth could a sword be a symbol of anybody's greatness! (To RIGHT PAGE) Here! You in green! Take down that shield, please. It's a funny thing to have around. It's even got a hole in it.

RIGHT PAGE: Yes, Your Majesty.

LORD H. C.: B-but—that isn't a hole. I mean, it's a very special kind of hole. It was made by the spear of your great-great-grandfather when he thrust it into the king of Alsonia.

KING: My great-great-grandfather—Let's see, wasn't he the one who built all the schools?

QUEEN MOTHER: Yes. He wanted everybody in Urania, no matter how poor, to have an education.

KING (To CHANCELLOR): And you want to remember him by an old shield with a hole in it! Take it away, please. (He goes over to the table and touches the cannon ball.)

LORD H. C. (Nervously): And that cannon ball is one of the kingdom's most cherished treasures. It was captured from the Slavonians the last time they tried to invade Urania.

KING: Huh! This is funny! You know what it says on it, Channy? "Made in Urania."

LORD H. C. (Confused): Well—er—of course the Uranian Armament Company couldn't have known. We naturally have to sell our goods where we can—in the interests of trade—

KING (Calmly): So we sell guns and things to Slavonia, and then think we're heroes when we keep them from battering our cities to pieces with our own cannon balls. Honest, Channy, isn't that kind of silly?

LORD H. C. (Gulping): Well—Your Majesty—

KING (To RIGHT PAGE, who has returned from removing shield): Take it out in the garden, please. Maybe we can use it for a shotgun.

RIGHT PAGE: Yes, Your Majesty. (He goes out with it.)

KING: Those swords left an awful bare spot, didn't they? (As LEFT PAGE enters with two branches of evergreen) Ah, here we are! They'll just fit! (He takes the branches, climbs up on throne, and fastens them up where the swords were.) There! These will be a real symbol of our country's greatness, Channy—a symbol of life, not death. (He gets down and surveys them with satisfaction.)

QUEEN MOTHER (Laying down her knitting): It is time you were getting on the throne, my son. Shall I help you with the royal robe?

KING: Please do, Mumsy. It's an awful nuisance.

(She puts it over his shoulders and it drags on the floor.)

QUEEN MOTHER: Dear me, it's too big, isn't it? Where are the two little maids?

TWO LITTLE MAIDS (Appearing, left, and curtseying): Here, Your Majesty.

QUEEN MOTHER: Some safety pins, please.

TWO LITTLE MAIDS (Bobbing again):

Yes, Your Majesty.

(One of them runs out, left.)

QUEEN MOTHER (Putting the crown on the KING's head): Dear, dear, the crown is too big, too. The padding must have flattened out since yesterday. I know. We'll wind it around the back side with wool, where it won't show. (She takes a ball of worsted from her bag and winds the crown. The little maid returns with safety pins and the three of them pin up the robe.)

HERALDS OUTSIDE GATE (Bugles): The three generals of the King's army!

(There is a mad scramble to get the crown on the king's head and the king on the throne, but he is sitting there in great dignity when the GENERALS enter, and all is in order, the QUEEN MOTHER, with her crown on her head, in her chair at the right, the LORD HIGH CHANCELLOR at the left, the PAGES standing stiffly at either side, and the LITTLE MAIDS peeking around the corner at the far right.)

HERALDS INSIDE GATES (Bugles): The three generals of the King's army!

(The THREE GENERALS enter side by side and march in stiff military fashion down the aisle, every motion being like clockwork. One is short with a gray beard, one stout with a brown beard, the third tall and beardless.)

HERALDS OUTSIDE THRONE ROOM (Bugles): General Graybeard!

(The first GENERAL marches forward, mounts platform, and stands stiffly at one side.)

HERALDS (Bugles): General Brownbeard!

(The second does the same and stands at other side.)

HERALDS (Bugles): General No-Beard-At-All!

(The third follows and stands in the middle. The military actions are mechanical and exaggerated each time they move.)

THREE GENERALS (Bowing low and speaking simultaneously): Your Majesty the King! (Turning and bowing low to the left) Your Majesty the Queen Mother!

LORD H. C. (Squirming and clearing throat loudly): Ahem!

GENERALS (Turning, like an afterthought, and bowing to the right. Always in concert): Your Excellency, the Lord High Chancellor!

LORD H. C. (Settling back): Ah!

GRAYBEARD (Bowing): Your Majesty, we have brought good news.

BROWNBEARD (Bowing): Good news indeed, Your Majesty.

NO-BEARD-AT-ALL (Bowing): Very good news.

KING: Speak, generals. You first, Graybeard.

GRAYBEARD: Your Majesty, the time we have been waiting for has come. Alsonia, our enemy country to the east, is at last weakened to the point where we are sure to conquer her. A great blight came suddenly on all her crops, and her people are threatened with hunger unless they get new crops planted immediately.

KING (Leaning forward, concerned):

You say all the crops of our neighbor Alsonia have been destroyed? Will they be able to get new crops planted in time for harvest?

GRAYBEARD (Triumphantly): Of course not, your Majesty. Even if all the Alsonians work day and night, it cannot be done. Now is our chance. I will take my army and move upon them. They will not be ready. We will crush this enemy of our beloved Urania once for all.

KING (Slowly): You mean—you want me to give you orders to march against Alsonia now, when the people are defenseless and in need?

GRAYBEARD: We have borne the insults of these barbarian Alsonians long enough. Have you forgotten that the crown prince of Alsonia dared twenty years ago to call your father "pudding face"?

KING: But I'm sure dad didn't mind. I used to plague him about being fat myself.

LORD H. C.: An insult to the king is an insult to the nation. Graybeard is right. Our national honor must be avenged.

KING: Isn't that sort of old fashioned, Channy? People don't fight duels nowadays because somebody called their father "pudding face."

LORD H. C.: We're not talking about duels. We're talking about wars.

KING: What's the difference?

GRAYBEARD: Your Majesty—in the name of our country's honor, bid me march against Alsonia!

BROWNBEARD (Bowing): Your Majesty, the whole Duchy of Austerland, our enemy on the south, is flooded. The great river has broken its banks, and whole towns and villages have been swept away. Thousands are homeless.

KING: Thousands homeless? But—what will the people do? It takes a long time to build houses for thousands of people.

BROWNBEARD: Of course it does. Every able bodied man will be at work. It's our great opportunity, your Majesty, to end once and for all this rivalry between us. For years Austerland has been increasing her armies so steadily that we are almost bankrupt keeping up with her.

KING: What do we want to keep up with her for?

BROWNBEARD: Wh-why—for obvious reasons, Your Majesty.

KING: What reasons?

LORD H. C.: We must protect our investments. Many of our most loyal subjects own property in Austerland. Of course we can't run the risk of their becoming bankrupt, so we must increase our armies.

KING: And drive the whole country bankrupt?

LORD H. C. (Confused): Er—ahem—Your Majesty is very young. You wouldn't understand affairs of state.

BROWNBEARD: For the sake of our beloved flag and our economic supremacy, bid me lead my armies into Austerland!

NO-BEARD-AT-ALL: Your Majesty, the whole vast empire of Slavonia to the

(Continued on page 29)



OCTOBER

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Harriet Whitcomb Nugent*

The worship suggestions given here were used in connection with a unit, "Stepping Out Between Six and Nine" described elsewhere in this issue. They can, however, be used without similar setting and activities. No formal worship on this theme can be attempted until appropriate materials are learned; it is necessary, therefore, that during the first weeks time be given in the assembly period for learning songs and memory material and for creating litanies and song verses.

GENERAL THEME: *Workers in Our Neighborhood*

OCTOBER 1: *We Discover the Market Place*

OCTOBER 8: *Neighbors Need Work and Neighborhoods Need Workers*

OCTOBER 15: *Good Neighbors Are Courteous*

OCTOBER 22: *Why Should Neighbors Be Honest?*

OCTOBER 29: *"Those neighborhoods are best*

Where workers are the happiest."

Suggested Activities

1. Making up words of a hymn that can be used each Sunday while thinking about the neighborhood.
2. Playing grocery store, as described on page 8.
3. Writing a Litany. (Here is one which may be used as a pattern.)

For those who serve us day by day,
Father, we thank thee.
For each who works in his own way,
Father, we thank thee.
For helpers in a friendly store,
For those who bring things to our door,
Father in heaven, we thank thee,
We thank thee.

4. Other activities appropriate for the theme of the coming three months will be found in *City Life and Primary Children* (Modern Church School Series) by Mabel Garrett Wagner. Available from Pilgrim Press book stores for fifteen cents.

Songs

"Songs of Our Friendly Street"¹
"Useful in the Neighborhood"²
"Being True"³

* Assistant Educational Supervisor, Austin Presbyterian Church, Chicago, Illinois.

¹ *When the Little Child Wants to Sing*, Westminster Press, Philadelphia.

² Adapt from "It is very good to be useful in the family" in *Song and Play for Children*, Pilgrim Press, Boston.

³ *Primary Music and Worship*, Westminster Press, Philadelphia.

"I Am Happy, Very Happy Today"¹
"A Child's Thanks"—("We thank thee for our happy homes")^{1 3 6}

"I Will Be True the Live-long Day"^{3 4}
"My Work"⁴

"Our Big Helpers" ("Stern eyes, keen eyes")⁵

The hymn tune, *Manoah*, found in many hymn books, may be used for processional, offertory, and quiet music. If this is done early in the month the children will become familiar with the melody and can easily learn the following words of a song which is particularly appropriate for the fifth Sunday:

Our Father, God,
We know that you
For all your children care,
And want us all
To plan a world
Where each one
Has his share.

The Thanksgiving song is to be to the tune *Tannenbaum* ("Maryland, My Maryland"; also used for "At Harvest Time" in *Primary Music and Worship*.) This may be used as instrumental music to familiarize the children with the tune.

The hymn, "My Master Was a Worker" by W. G. Tarrant, may be used as the basis for a song composed by the children. The first and last lines of music of the hymn tune *Gerhardt*, to which Mr. Tarrant's hymn is set,⁷ may be used. If this tune is not available, any other with metrical number 7.6.7.6.D, such as *Angel's Story*, may be substituted. The children may be led to supply some such words as are italicized in the following lines:

Our Jesus was a *carpenter*
With *helpful* work to do;
And if we would be like him,
We must be workers too.

The familiar song, "Our Dear Church"⁸ may be altered as follows:

Our dear church was builded
With love and work and prayer,
So that all the neighbors
Might find welcome there.

Pictures

A number of pictures from the Primary Picture sets published by the various denominations will be found suitable for these programs, especially: An Oriental

⁴ *Worship and Conduct Songs*, Elizabeth McE. Shields. Presbyterian Committee of Publication, Richmond, Va.

⁵ *A First Book of Hymns and Worship*, Edith Lovell Thomas, Abingdon Press, New York.

⁶ *Songs for Little People*, Pilgrim Press, Boston.

⁷ In *The Church School Hymnal for Youth*, Westminster Press, Philadelphia.

Market Place; Jesus in the Carpenter Shop; Children Praising.

For use with the study of Psalm 104, get pictures of the following: rain, green hills, grass, cattle, grain, vegetables, a loaf of bread, children praising.

For October 15 you will need a picture of Jesus washing the disciples' feet.

For October 22 you will need a head of Christ. "The Nazarene" by Todd, used on the *International Journal* cover in July, 1933, would be appropriate. Copies of this, plain or in colors, may be obtained at nominal prices from the Missionary Education Movement, 150 Fifth Avenue, New York City.

Scripture

If pictures as suggested above are obtained to illustrate Psalm 104, they may be mounted and shown in order as the psalm is used in the worship service. With these before the children and, with the help of the leader, the psalm can be used in worship even before the lines have been perfectly memorized. These lines may be used as grace at table by those who have memorized them, and thus the memorizing will have become valuable for both church and home use. The following adaptation⁸ may be used:

He wathereth the hills;
He maketh grass to grow for the cattle
And grain for the service of man;
That he may bring forth food out of the earth,
And bread which strengthens man's heart.
I will sing unto the Lord,
I will sing praises to my God.

The Golden Rule: Matthew 7:12. Use the words of the Revised Version. They are involved but the children will enjoy mastering them. These words will be appropriate in a number of the services.

Luke 7:32, used in connection with the story for the first Sunday.

"If God so loved us, we also ought to love one another." I John 4:11.

"Live in peace; and the God of love and peace shall be with you." II Corinthians 13:11b.

"A friend loveth at all times."—Proverbs 17:17a

"Speak ye truth each one with his neighbor."—Ephesians 4:25

"Thou shalt love thy neighbor as thyself."—Matthew 22:39b

"Forget not to show love unto strangers."—Hebrews 13:2a

* From *City Life and Primary Children* (Modern Church School Series) by Mabel Garrett Wagner. Copyright, The Pilgrim Press. Used by permission.

STORY FOR OCTOBER 1

See "The Boy Jesus Goes to the Market Place," on page 12 of this issue. *Conversation Following Story:*

Do children play in front of stores nowadays? Why do children go to stores? Do you like to go? Why? Is the grocery man kind to you? Let us name some of the friends who help make our market place. Besides their helping us, how do we help them? Here is a game. I will start it and you may each take a turn carrying it on. When I pay the grocery man for what I buy, then the grocery man can pay the meat man, and the meat man can pay the bakery man, and the bakery man can pay . . . etc. (Make the point of interdependence and cooperation.)

STORY FOR OCTOBER 8

THE GARBAGE MAN

Once a father said to a mother, "Let us leave this city apartment and go to live where our little boy can play ball." "Yes," said the mother, "and where our little girl can have a swing." And sure enough they found such a place outside of the city.

It was almost too big a place, but as they were looking, up drove another family. "What a lovely place for a home," they exclaimed. But the little boy of the second family added, "I hope those children over there are coming too." So the second father went to speak to the first father and while they were planning to be neighbors another family riding by discovered the beautiful place and told how they too were looking for a place to build. And this is how a new neighborhood began.

Presently each father hired a builder and before the first house was completed other families hired builders; sidewalks were laid, and electric lights were brought out. All this cost the fathers much money.

Now, in order that the fathers might have enough money for all this, they built stores in the neighborhood, a doctor's office, work shops and a gas station.

The mothers would send their children to the stores with long lists and the children would carry the money carefully and not lose the change.

One day came another family. They were walking, for they had come by street car part of the way. "O, Father," said one child, "please bring us here to live." Then the mother looked sadly at the father, for she knew there was no money. The father had no work. Then back the parents started to the city with their disappointed children.

But as they turned and passed an alley the father stopped. They saw him look down the alley and so they all looked too. There they saw a man with a shovel and a pail. He went to a vacant lot. There he dug a hole and buried what was in the pail. "Some families are not so careful as that man," said the mother. Then they all put their handkerchiefs to their noses. "They just dump their potato peelings and orange rinds in the alley," said the little girl as she wrinkled up her nose. But the father was busy thinking. He did not say a word. Back to the city went the family that had no house in the new neighborhood, and for days they talked about the gardens and the swings and the place to play ball.

But there is still more to the story, for next day the father who had no money or work went back. He went to see all the fathers in the new neighborhood and before he went home all the fathers were nodding their heads. I wonder, if you can guess why. The father with no work had thought and planned and tried until he had found work. "They will pay me, we will save our money, and some day we too can build a little home on a side street. We will have no pavement, nor electricity and you children must pump the water. Every day mother will wash my overalls and always I will take a bath in the basement before I go into our clean new house."

"Oh goody, goody," said the children. "Father is going to be the garbage man and all of us will help him."

Conversation Following Story:

Suppose the father had not planned and thought and tried. Suppose he had not wanted to be a garbage man. Suppose the garbage man had not tried after he got the new work. Would you like to hear what the Bible says about the work we do? "Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes 9:10a)

STORY FOR OCTOBER 15

HE THAT WOULD BE GREAT

Sometimes there comes to a neighborhood a family whose children are like those children in the story of "Jesus in the Market Place." They seem to feel superior to the others. They refuse to play or work together with the others because they seem to think that in this way they will make people feel that they are important. Jesus knew that some people are that way and in order to teach them he once did a surprising thing.

It was after the disciples had lived with Jesus and had discovered how wonderful Jesus was. They knew that he was a very good fisherman, a splendid teller of stories, a wonderful doctor, a helper when people were afraid, and a friend of God. Because he was so wonderful some people may have thought that those twelve friends of Jesus were his servants, that they would get water when he was thirsty, that they would fan the flies away, hold an umbrella over him, get his coat when it grew chilly, and bring food to him. Of course we know that was not the reason Jesus made these men his friends. We know that Jesus wanted to make these men great and he wanted them to help other people to be great also.

So this is what Jesus did. The disciples had been walking with Jesus as he looked after sick people, blessed little children and spoke to many about how to make a happy world. Jesus' feet were tired and he knew theirs must be also. He took a basin of water and a towel. Down he kneeled and began to bathe Peter's feet. Of course Peter was surprised, but Jesus kept right on, and as he worked he said to Peter, "Don't be surprised, Peter. Just try to think why I am doing this for you instead of you for me. You don't understand now, do you? But you will later."

After a while Jesus was talking to all of them and he said, "I, who am your Teacher, have washed your feet; you ought to wash each other's feet." Then Peter knew what Jesus meant, that the greatest person was the one who served others best.

"The greatest people in a neighborhood are those who . . ."

STORY FOR OCTOBER 22

WHEN JESUS HELPED IN A SURPRISING WAY

Before we take our offering today I want you to look at the coin you are going to give. What is marked on it? When Jesus and his friends went to church they brought coins which had been made by their kings a long time ago. But there was another king, a Roman Emperor, ruling over Jesus' people when Jesus was living, and this ruler had coins made with his name on them. So when Jesus went to church one day he saw a table in the courtyard where men were exchanging the old money for the new.

Jesus stood and watched. He discovered something: the money changers were cheating! They were not giving the people as much new money as the old money was worth. Now we know that Jesus did not fight back when people did him wrong. So I do not think Jesus would have done the surprising thing which he did that day if he had been the only one mistreated. But Jesus saw so many poor people being cheated that he could not bear it. He knew that these money changers were breaking the law as well as being unkind to the poor.

Always we have seen imaginary pictures of Jesus as a kind man. Still, if you will look carefully into these eyes (show picture of head of Christ) I think you can imagine that a wrongdoer would not like to look into his eyes, and that Jesus could be severe with wrongdoing.

(Finish with brief description of Jesus' driving out the money changers. Do not feature the

whip, which was used on the cattle. Read to the children Matthew 21:13, 14.)

Conversation Following Story:

Discuss dishonest practices of merchants and customers, showing the chaos that would result could neighbors not trust one another. The Golden Rule is appropriate here.

STORY FOR OCTOBER 29

Conversation Preceding Story:

How would you like today to talk to God about when you are grown up? In our quiet moments later you may tell him what you think now you would like to be and ask him to help you change your mind if you find something he would like better. I know you will tell him that you want to be helpers wherever you live. I will help you think how you can be helpers by telling you a story called

THE GOLDEN RULE CAFETERIA*

Once, not so many years ago, there was a little boy named Clifford Clinton who learned the golden rule as you have done. He is a man now and he owns a cafeteria called "Clifton's, the Cafeteria of the Golden Rule." It is in Los Angeles, California. He has 600 workers and they serve 16,000 meals every day. He wants all of these 16,000 people to feel that they are treated fairly. Nobody who eats in his store needs to pay unless he feels that he has been treated well.

Everyone who works there earns his share of the profits. Mr. Clinton divides what the Cafeteria earns with all his workers. If you were to go out into the back you would find happy dish washers. No one feels that Mr. Clinton keeps too much for himself.

After the waiters have served you some of them will go to the piano and sing for you. Beautiful plants make the room seem like a garden. In a room near by is a little chapel where you may stop to worship God for a moment. If you are visiting in Los Angeles Mr. Clinton has helpers who will take you around the city free. They will loan you books and let you rest there, and enjoy refreshments free. If you are poor you need not pay a penny for your meals. If you are sick they will help you. If you are lonesome they will find friends for you.

But the best part of all is how kind he is to his workers. If a boy or girl has to earn his own way through school, that is the boy Mr. Clinton likes to hire. He likes to hire boys and girls who are going to be missionaries. And if he can find work for a weak or lame person he always does so. Mr. Clinton thinks it is much more fun to share with others than to become a rich man.

*Write for additional information to Clifton's, 648 S. Broadway, Los Angeles, California.

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JUNIOR DEPARTMENT

By Ethelyn Burns*

For the Leader

THEME FOR OCTOBER: *Thinking of the Needs of Others*

With such rapid changes in our economic and social order, new problems arise to which Christians seek solutions. As God's fellow-workers we are concerned not only with the joyful and beautiful in the world, but with human misery wherever it is found. In applying Jesus' teachings to living, we seek to understand people's needs and to express real brotherhood in all our relations with them. If children develop a genuine concern for the welfare of others at an early age, they will grow as useful citizens working for a better world. The problems of race and refugees are especially poignant at this time.

Discussion during the worship service is not suggested, because it is hoped that ideas stimulated here will receive fuller treatment in an expanded program. Prof. Edna M. Baxter's book, *Living and Working in Our Country*, (Methodist Book Concern), will be an invaluable aid to the teacher.

October 1

THEME: *Thinking of the Neediest Ones*
CENTER OF WORSHIP: Poster, picture of child, under which is printed, "Whoever receives a child like this for my sake, receives me."¹ (Matt. 18:5)

QUIET MUSIC

PROCESSIONAL POEM²:

Walk slowly,
Be silent;
For this is the place
Where loving and kindness
Remind us of God.

HYMN: "Where Cross the Crowded Ways of Life" (1,2,3,5)

OFFERING SERVICE: (To be used throughout the month)

Leader:

Father, we worship thee with our gifts,

When we know others are in need.
Help us to share what we have with them.

May our giving be with joy and gladness.

Quiet Music (as offering is received)

Prayer: Father, receive our gifts for thy work in the world. Amen.

SILENCE AND THINKING (Directed)

For I was hungry and you fed me,
I was thirsty and you gave me drink,
I was a stranger and you entertained me.

(Pause)

Then the just will answer, "Lord, when did we see you hungry and feed you? or thirsty and gave you drink?"

When did we see you a stranger and entertain you?"

* Teacher, Hartford, Connecticut.

² All quotations from *A New Translation of the New Testament*, by James Moffat, appearing in these services are used by permission of Harper and Brothers, Publishers.

³ From "As Children Worship" by Jeanette E. Perkins. Copyright, The Pilgrim Press. Used by permission.

(Pause)

The King will answer then, "I tell you truly, In so far as you did it to one of these brothers of mine, even to the least, of them, you did it to me."—Matt. 25:35-40¹

(Pause)

You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind. This is the greatest and chief command. There is a second like it: you must love your neighbor as yourself. Matt. 22:37-39¹

STORY:

LET THE CHILDREN COME IN

"There is always room for one more—ones who have no room elsewhere!" exclaimed a great actress. "I would gladly adopt a child, sight unseen." Helen Hayes spoke courageously to congressmen in Washington. She was thinking of children in Central Europe who have lost their homes and must flee to other countries.

These children—thousands of them—were happy in their own homes and schools, playing and working just as do American boys and girls. But suddenly men came into power who hate all people whose ideas differ from their own. They do not allow people to be free to speak, act or worship as they desire. If they do not obey the commands of the government, they are persecuted. All Jews and many Christians are suffering untold hardships. But torture is not limited to grown-ups. It reaches the children.

Grief-stricken parents see their children barred from every activity that healthy, happy children enjoy: playgrounds, schools, playmates. So great is the suffering of the boys and girls that their parents are willing to part from them, to allow them to go into new homes wherever the doors are open. England, France, Sweden, Belgium, and Holland are receiving them.

The United States? Not yet. We must make a new law first. Senator Wagner and Representative Rogers have introduced a bill into Congress that will allow 20,000 German refugee children to come into our country in 1939 and 1940 if homes are found for them. Already a committee for refugee children has enough money for the boys and girls to come to America. And families in forty-one states wish to adopt them. But first the people must let the congressmen know that they want the bill passed so the children can come in.

From the beginning of our history men who were persecuted fled to America. Many of them were our great-great-grandfathers. They found happiness and freedom here and in turn, became good citizens. The little refugee children now? Let them come in.

PRAYER: Dear God, our Father, we are thankful that you have given us minds that we may think hard of the problems of our neighbors. Help us to see the needs of others, to understand why they are so. We are thinking especially of the children who this day are homeless, the little refugees who are looking to the free countries of the world to open their doors to them. Help us to share our homes, our country and our friendship with these little ones who are being persecuted. Amen.

HYMN: "America, the Beautiful"

October 8

THEME: *Thinking of A Present-Day Worker for God*

QUIET MUSIC

PROCESSIONAL POEM: (See October 1)

HYMN: "The Fathers Built This City"

OFFERING SERVICE (See October 1)

BIBLE READING: (These verses may be printed on a poster to be read in unison)

"Let us put our love not into words . . . but into deeds" (1 John 3:18¹)

"Let no one deceive you, . . . he who practices righteousness is just, . . . anyone who does not practice righteousness does not belong to God, and neither does he who has no love for his brother. For this is the message you have learned from the beginning, that we are to love one another" (1 John 3:7-12¹)

STORY:

THE BUSIEST MAN IN TOWN³

At a time when the world is full of racial hatred, Galveston, Texas, spreads a shining light of good will and tolerance. The man who lit that light and keeps it burning is Rabbi Henry Cohen—called by Woodrow Wilson the first citizen of Texas.

Today, any day, you will see Henry Cohen scurrying through the streets—a small wiry, gnome-like man of 75—intent on errands of good will, precisely as he has been from morning to night for more than fifty years.

He pauses at the curb, shoots out his long white cuff and studies the twenty or more names scribbled on it. Then he glances up at me and smiles, "That's my notebook. The people I've got to see before I go to bed. Come on."

There's a boy just out of prison for whom the Rabbi has landed a job. We have to find out how the lad is getting on. "You were right, Doc," the employer says, "that kid has good stuff in him. He'll make out all right." There's a shopkeeper who is back in his rent and afraid he'll be thrown out. "I've sized that fellow up," says Rabbi Cohen to his landlord, "and I think he'll come through. You ought to give him more time."

"All right, Rabbi, we'll go easy."

When the last name is crossed off the cuff, I say, a bit puzzled: "Rabbi, there didn't seem to be many Jews on that list." The Rabbi looks at me in surprise. "Why, no," he says, "there wasn't one. What difference does that make? In this town there is no such thing as Methodist mumps, Baptist domestic troubles, Presbyterian poverty or Catholic broken legs."

One day, more than twenty-five years ago, word came to Henry Cohen that a Russian named Demchuk in a Galveston jail had sent for him. The prisoner had been a revolutionist in Russia and had escaped as a stowaway. Now he had learned that his family was starving; and he was to be deported on the next ship. Back in Russia he would face a firing squad. The immigration officer in Galveston could do nothing. Washington would do nothing. Yet something had to be done quickly.

Bicycling back from the jail, Henry Cohen suddenly stopped in at the store of a friend, borrowed \$100, pedaled swiftly to the station, barely catching a train for Washington. In Washington Cohen pedaled down Pennsylvania Avenue to the Department of Labor. "I'm sorry, Doctor Cohen," said the Secretary. "The man has to be deported. We can't make exceptions." Rabbi Cohen turned away, his heart sick.

Then he made for the White House. Within an hour he was telling his story to President Taft. The President, too, said, "No exceptions," and added, trying to soothe Rabbi Cohen, "You Jews are wonderful. I don't know of any people who will do as much for their own race and creed as you do."

"My own creed!" said Cohen. "What do you mean, Mr. President? This man is not a Jew! He's a Greek Catholic!"

President Taft jumped. "A Greek Catholic! You came all the way from Texas to intercede for a Greek Catholic?"

"Certainly," said Rabbi Cohen. "He's a human being."

³ Story by Webb Waldron in the "Rotarian," Feb., 1939. Copyright, Rotary International. Used by permission.

Taft rang for a secretary. "Take a telegram to the immigration office in Galveston: 'Release Demchuk in the custody of Rabbi Henry Cohen.'"

Back in Galveston, Cohen got Demchuk a job at his trade in a boiler factory. Eventually Demchuk got his family out of Russia.

After fifty years of working and accomplishing Rabbi Cohen says, "How can I stop? I've so many things to do, so many people to look after."

PRAYER: God, our Father, we like to think of men who like Jesus have tried to bring justice, love and truth into the world. Help us to discover more people like Rabbi Cohen, but most of all help us to use our own minds to make a better world. Amen.

October 15

THEME: *Thinking of Children Who Work*

QUIET MUSIC AND PROCESSIONAL POEM

HYMN: "O Brother Man, Fold to Thy Heart"

OFFERING SERVICE: (See October 1)

BIBLE READING: (Same as for October 8)

STORY:

RED CARNATIONS⁴

Mamie was very clever with her fingers. She could clip and prink and paste the red petals of carnations and fit them into the stem so that you would believe they were red flowers grown in a garden. Mamie had made red carnations so long that she could hardly remember when she had not made them, although she was only now eight, going on nine.

In the morning she went to school. As soon as it was over she rushed home and ate her luncheon, a big roll and a cup of coffee, and then settled down at the table with her mother. The other children played in the streets; she could hear them. But Mamie had to help with the flower-making. They made the flowers for big stores up town, which always were needing artificial flowers for some reason. They did not pay very much for the flowers, these stores up town, but they paid enough to keep Mamie fed and in clothes to go to school.

By the time night came and supper was over, Mamie was very sleepy. Perhaps that is why she did not do her school home work very well. There was danger that Mamie might not be promoted this year. When she thought of that she was quite frightened. But, after all, there were those carnations to be made.

It was getting toward spring and puddles of melting snow stood in the street. There was a freshness in the air, and the children at school were learning to sing, "The little flowers came through the ground." Of course Mamie knew that little flowers didn't come through the ground at all, but were made by hands that clipped and prinked and pasted, but she sang as lustily as all the rest.

One day when school was over Mamie decided to go home by the long way round. True, she was always told to come home as fast as ever her legs would carry her, but today it did feel so good to be out of doors. Instead of turning into her street she decided that today she would walk right around the block.

On the other side stood long rows of pushcarts. Mamie often went down to these pushcarts to shop for her mother. On this day Mamie was not shopping for her mother, but she pretended she was. She stopped and looked at the soup greens critically, shook her head, started on again.

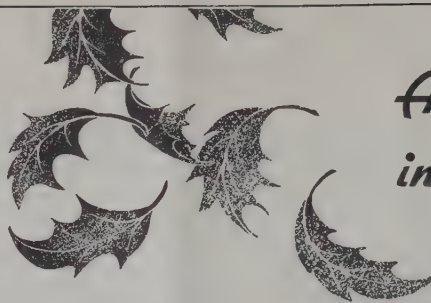
Then suddenly she stopped. There on the pushcart next to the corner was a whole tray full of red carnations.

Mamie was awfully tired of red carnations, but she was proud when her mother would tell the neighbors that no one could beat Mamie at making them. "There isn't one who gets them natureller," her mother said, "and the child isn't nine."

But these carnations were prettier than any Mamie had ever made, even on her best days.

"Who made 'em?" she demanded of the pushcart man.

⁴ From "Child Neighbors in America," by Dorothy F. McConnell and Elsie G. Rodgers by permission of Friendship Press.



As leaves fall in September carelessly—

They mean more than the end of summer, the opening of a new season. They mark the passage of time. Our children are older, their needs are different. Inevitably, with the season of falling leaves, our thoughts turn to the future, to plans for another important year.

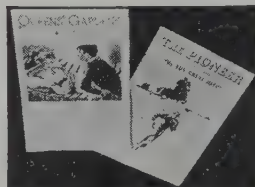
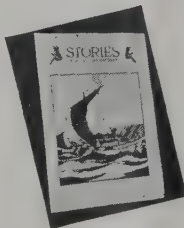
Church School plans should include wise provision for the Christian growth of the youthful mind, constantly crossing new horizons of interest and knowledge. In Presbyterian story papers, the reading demands of every age are wholesomely satisfied.

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"Why, stupid," said the pushcart man. "Nobody made 'em; they're real."

"Real!" said Mamie, and she came closer to the cart. "Real," she said, and with one finger she touched a petal. She closed her eyes and sniffed.

"Where'd yuh get the scent to put on 'em?" she asked, suddenly, opening her eyes and facing the pushcart man suspiciously.

"Say, kid," he said, "that's the way they come. That's the way they grow up from the ground. God makes them. See? Say, ain't you never seen a real flower before?"

For a moment Mamie looked at him. Then she turned and walked home as fast as she could. She burst into the house and threw her school bag down on the table in the midst of all the red cloth ready for clipping.

"Mom!" she cried, "it isn't right for little girls to stay indoors all the time to make believe flowers. God makes real ones. Somehow it isn't right, Mom!"

She looked down at the stiff red cloth and

thought of the soft petals of the red flowers. Suddenly she began to bury her head deep in her mother's shoulder.

"The child's right," thought the mother. "I wonder if there's any way, any way in all the world, so's the child won't have to work and can learn about real flowers."

Then she shook Mamie slightly, because, after all, Mamie was too big to cry, and she reached for her scissors to start cutting the red cloth into petals.

PRAYER: Dear Father, it isn't right for children to be shut away from the sunlight in gloomy rooms; it isn't right for children to be burdened with long hours of work when they should be playing. Help the people to change the social system so that families will have enough to eat and to wear and a home so that the children will not

have to work. In Jesus name we ask it. Amen.

October 22

THEME: *Thinking of Two Ways of Work*

SETTING: As a center of worship, pottery and a picture of a potter at his work may be used.

QUIET MUSIC AND PROCESSIONAL POEM
HYMN: "Where Cross the Crowded Ways of Life" (1,2,3,5)

OFFERING SERVICE: (See October 1)

BIBLE READING:

"What profit will it be for a man to gain the whole world and lose or forfeit himself?" (Luke 9:25¹)

"For where your treasure lies, your heart will lie there too" (Luke 12:34¹)

STORY: (It is suggested that a group dramatize this story and present it in a dramatic service of worship)

THE SINGING POTTER⁵

It is a pleasant enough town, the town of Chihua. You go up and up and up the mountains, your car skidding around the corners, until your heart stands in your mouth. The sides of the road drop down and down until you go dizzy at the sight. But all at once you round a curve and there you are in a flat little plain with a village scattered around a square and the old Church of Our Savior. That is Chihua. Not many people live in Chihua. The houses are very small and look as if they have stood a long, long time, but the sky is blue above the town and at night a breeze comes across the mountains, sweet and pure and cool. But that is not the reason Chihua is famous. And Chihua is famous.

"Aaah, ooh, aaah, ooh!" The song doesn't mean anything much—not in words—but that is the song that has made Chihua famous. For Chihua is the village of the singing potter. And when you hear the song you hurry to your door or across the square to the corner where the potter stands.

"Pots and gourds, jugs and bowls!" So he cries.

There they are on the pushcart, little brown pots, brown bowls of the size for rice and chicken, gourds of red clay for thirsty men to drink from, cups and plates made of the earth. In the West Indies many, many people—oh, nearly all the people—bake and cook and stew and eat from and cool their water in earthenware.

Ah, but the singing potter's ware is different! In all the islands there is no one who makes such beautiful pottery. All of them are decorated and polished, and all of them are different. The bowls are so round and smooth that you feel you just must put your hands around them, your two hands cupped, to feel their beauty.

Now it so happened one day that a man came to Chihua who was rich and big and drove a motor car, and he knew beautiful things when he saw them.

"Aaah, oohh," sang the singing potter, "Aaah, oohh."

"How much?" called a woman, stopping the cart.

"Five cents. A bowl to keep rice and beans for a whole family. And you can—you can look at it when you're not using it."

"Hé!" cried the woman, "Five cents is a great sum."

"But not for a singing potter's bowl. Happiness. . . ."

"Say four cents."

"Wait," cried the big rich man, getting out of his car. "Wait. I'll give you fifty cents for that bowl."

Now in all the history of Chihua no one had ever said such a thing as this. But the potter stood firm.

"Five cents," he said looking at the woman. "Here," she replied, slipping the coin into his hand.

"A dollar," shouted the big rich man.

"Ah, señor, it is sold."

⁵ From "Sugar Is Sweet" by Dorothy F. McConnell and Margaret E. Forsyth by permission of Friendship Press.

3

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"How much will you take for the rest?" asked the man.

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"Asssh, ooooh," cried the singing potter, for he thought he would sell to all these people.

"Come, come!" cried the big rich man impatiently. "I will buy all your pottery, and I should like to talk with you."

"Ah, señor," replied the little potter, "that is no way to do business. I cannot sell all my wares to one man. Then I would not have anything for other people."

"But if you get the money, what difference does that make?"

"Tch, tch," came from the crowd, "it is quite evident this man is a little touched." And they nodded at each other.

"Tch, tch," thought the big rich man, "it is evident this potter is not quite bright." And he tried another tack.

"Listen, my friend," said the big rich man, "do you know that you are an artist?"

The crowd looked dumbly at the rich man.

"Do you know what an artist is?"

"Si, señor. An artist paints pictures."

"An artist is a man who makes beautiful things," explained the big rich man. "You make beautiful things. Come to my factory in my town and I will pay you much money to make bowls and jugs and pots like these."

"But then," objected the potter, "what would the people of Chihua do for their pots and bowls and jugs?"

"Si, si, señor," murmured the crowd, "what would we do?"

"Find another potter," suggested the big rich man promptly.

"There is no other potter," said the singing one proudly. "I am the only real potter in Chihua. No bowls last as long as mine. I make them from the red earth and bake them in the warm sun, and they bring joy to the people of Chihua."

"Si, si," said the crowd.

"You would become famous if you worked for me. And certainly you would be rich."

"Señor," and the potter shook his head and looked troubled, "I know nothing about all that. It sounds very strange to me. I make my wares for Chihua." And he shrugged his shoulders politely. "Aaaah, oohh," he cried, "jugs and bowls and pots and gourds!" And the people of Chihua began to buy as they never had bought before. But all that the rich man could buy was one bowl, as brown as a gnome and as full of the spirit of the mountain.

"Good day, señor," said the potter, now that the cart was empty.

"Then you will not listen to me?"

"I do not understand you," said the singing potter.

"Oh, these stupid natives," said the big rich man to himself as he drove his car down the road. "They will not do what is for their own good."


"Ah, these stupid foreigners," said the singing potter to himself as he trundled his cart up the hill. "They think that money is everything."

And the whole trouble was that neither could understand the other.

Chihua is still famous for its singing potter, and the jugs still bring beauty and happiness to all the people.

PRAYER: Have children offer their own. These may be prepared in advance.

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October 29

THEME: "Thinking of Others Through Poetry and Song"

QUIET MUSIC AND PROCESSIONAL POEM (Let the children participate in the service by reading poems and hymns as poems.)

HYMN: "O Brother Man, Fold to Thy Heart" (First read)

OFFERING SERVICE: Vary this by reading "Because of Thy Great Bounty" by Grace Noll Crowell from *Light of Years*. Reprinted in *Living and Working in Our Country* by Edna M. Baxter.

Response: "We Give Thee But Thine Own"

LEADER: Think of the little refugee

children, seeking homes in foreign lands. Think of the little children who must work while others play.

POEM:

THE CHILD⁶

"A child am I, yet in me lies
Part of the future of the race,
A child in whom the good and ill
Of ages past have left their trace.

"A child with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message true.

"Protect me now, that I may keep
The flag of freedom floating high;
Protect me so that the altar fires
Of truth and justice may not die.

⁶ From *Poems of Child Labor* by Olive G. Owen. Used by permission of National Child Labor Committee.

"Protect me, for the Master said:
'Let little children come to me.'
And yet, 'Whate'er ye do to them,
Ye do it also unto me.'

"Protect me—ye of larger growth,
Hear my appeal: Please take my hand
And lead me safely through the days
Of Childhood into Grown-up land."

HYMN: "Where Cross the Crowded Ways of Life"

LEADER: Think of men like Rabbi Cohen who are working to bring justice and love into our land.

Think of craftsmen who create beautiful things for the joy and service of others rather than for profit for themselves.

(Silent thinking and praying)
HYMN: "America, the Beautiful"

INTERMEDIATE DEPARTMENT

By Geraldine Gregg*

THEME FOR OCTOBER: *Creators with God*

For the Leader

How full of splendor is the fall of the year! Intermediate boys and girls love the clear, cool days, the bright sunshine, the wealth of color in foliage, dusk with the fragrance of burning leaves, and star-lit October nights. Here is the time for wiener-roasts, with a brief worship experience about the camp fire. "The groves were God's first temples." Why not plan a "star-party"? City dwellers may visit an observatory or a planetarium, but fine as these are they cannot exceed in wonder-potentiality the small group of boys and girls who, on a country hilltop with their leader, stand awed with the beauty and immensity of an autumn sky. Wherever you are there you may find indications of God's infinite care in planning his world. A microscope as well as a telescope reveals breath-taking loveliness.

In the worship services written by Miss Bowman for September, thought centered about "growth." This month intermediates will consider "creation," by God in the natural universe, by artists who through varied mediums have recorded their own discoveries, by persons whose lives have been devoted to making human life more worthy of its setting, or, perhaps this should be stated in seeming reverse, to making loveliness available for all. Intermediates can become keenly aware of situations in their own environment needing improvement, and will give themselves gladly to creative tasks if led wisely and enthusiastically.

"And there October passes
In gorgeous livery;
In purple ash, and crimson oak,
And golden tulip tree."

Keep in mind throughout the month the lines of the hymn, "God who touchest earth with beauty, make me lovely too."

October 1

THEME: "In the beginning—God"

PRELUDE: "Hymn to Joy," by Beethoven

* Director of Religious Education for Children and Youth, First Methodist Church, Evanston, Illinois.

SUGGESTED HYMNS: "The Spacious Firmament on High," "God of the Glorious Sunshine," "God of the Earth, the Sky, the Sea," "The Heavens Declare Thy Glory"

CALL TO WORSHIP:

Leader: Remember now thy Creator in the days of thy youth.

(Ecclesiastes 12:1)

Group: Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things.

(Revelation 4:11)

All: O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

(Psalm 117)

LEADER: People of every land have wondered about how the world began, and many, many stories have been told in an effort to explain life's beginning. Nowhere, in all literature, is found a more magnificent poem than that in the Bible telling the Hebrew's story of creation, Genesis 1 through 2:3.

(Note: This passage may be read by one person, or better still by several boys and girls. It is most effective as a choral reading, with a different voice for each day, the entire group reading "and the evening and the morning were the first day," etc.)

LEADER: One of the greatest of all oratorios is called "The Creation." It was written by Franz Joseph Haydn who prayed every day he worked on it, and when a great audience in Vienna rose to do him honor exclaimed, with tears in his eyes, that it was not his work, but God's. Let us sing from Haydn's "Creation."

HYMN: "The Spacious Firmament on High"

LEADER: Many of the Psalms praise God for the beauty and order of the universe, and artists have used this theme for their greatest paintings.

(Note: Here a boy or girl may show William L. Taylor's "When I Consider Thy Heavens,"¹ while another reads Psalm 8; or the picture "I Will Lift up Mine Eyes" by the same artist may be used with Psalm 121.)

LEADER:

"The gates are open on the road
That leads to beauty and to God."

¹ In Primary Picture Sets.

We have considered the story of beginnings, the glory of the heavens as seen in the day and at night, and as described in music and poetry. In plant and animal life, in all the earth and sky and sea is recorded God's love for man as shown in the beauty of his surroundings, and the way in which the universe meets man's need.

"For every tree gives answer to some different mood:

This one helps you climb; that for rest is good:
Beckoning friends, companions, sentinels they are:

Good to live and die with, good to greet afar."

—LUCY LARCOM

"Here is a truth the flaming autumn teaches;
Here are the tidings all good harvests tell;
Who grows from day to day in love and beauty
And understanding thanks his Maker well!"

HYMN OF APPRECIATION

PRAYER: O God, Creator of beauty, Father of all men, we praise thee for all the ways in which thou has shown us thy love. We thank thee for the laws of growth, for sunny days, and for rain which together bring the harvest. We are glad for star-lit skies, for trees, birds and flowers, for mountains, and plains, for small streams, lakes, and mighty seas. "God who touchest earth with beauty, make us lovely, too." Help us, and all men, to work together until human life is freed from ugliness, sin, poverty, disease and war. May our gratitude to thee be expressed through lives of goodness, truth, beauty and service.

"For we are labourers together with God. Let every man take heed how he buildeth."²

October 8

THEME: "To cultivate a garden is to walk with God."

PRELUDE: "Father, O Hear Us," by Handel

SUGGESTED HYMNS: "This Is My Father's World," "Praise to God and Thanks We Bring," "We Plough the Fields and Scatter," "Now Sing We a Song for the Harvest," "Come Ye Thankful People, Come"

CALL TO WORSHIP:

Leader: O give thanks unto the Lord, call upon his name, make known his deeds among the people. (Psalm 105:1)

Group: He sendeth the springs into the

² From I Corinthians 3:9, 10.

valleys, which run among the hills. They give drink to every beast of the field. By them the birds of the heavens have their habitations. They sing among the branches. **Leader:** He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth. **Group:** O Lord how manifold are thy works! In wisdom hast thou made them all: The earth is full of thy riches.³ **All:** Praise ye the Lord!

(Note to Leader: Perhaps when you read the theme for this service your thought turned to the early days of spring, to planting flower gardens and vegetable plots, to farmers at work plowing their fields. You may wish to make use of Tennyson's poem "Flower in the crannied wall," of Jesus' parable "The Sower," Matthew 13:3; Mark 4:3; Luke 8:5; and of some of the Old Testament passages concerning the seed time and the harvest—Genesis 1:11, 12, 29; Psalm 65:8-10, 13. This is the fall of the year, when fruits and grains are garnered in for the winter. Our general theme for the month is "Creators with God." This service is in appreciation of those who have cooperated with God's laws to make possible a richer harvest.)

LEADER: In the springtime when one mentions a garden our thought turns to the planting of seed, the planning for beautiful flowers and varied vegetables, and to the farmer at work plowing his field, sowing his grain. In the fall we rejoice in the harvest. Fruits and vegetables are canned or stored for winter use, granaries are filled with ripened wheat and corn. We have talked of the wonder and beauty God has created. Today let us consider some of the men who have worked with him, using nature's laws, to produce lovely flowers and to increase the quality of grain and the yield of the fields.

GIRL: Alfred, Lord Tennyson, wrote a poem:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

This poem deeply stirred Luther Burbank, often called "the plant wizard." Burbank spent his life in the culture of flowers, vegetables, fruits and grains, developing more colorful beauty and finer fragrance, richer flavors, greater usefulness. He was the first to grow the crimson poppy. He changed to a delightful fragrance the once unpleasant odor of the dahlia and verberna. Farmers had despised the daisy as a weed without beauty or value, but Burbank saw in it the possibilities of the Shasta Daisy, and named it for Mount Shasta which is crowned with a peak of pure white snow. Luther Burbank created new beauty by his study and application of nature's laws.

Boy:

Bread is called "the staff of life," and for thousands of years wheat has been used for food. In fact, the first attempts at settled farming by prehistoric man included wheat growing, and grains of wheat have been found in Egyptian tombs about 6,000 years old. It is almost certain that the ancestor of cultivated wheat is at present found growing on Mount Hermon, where it was probably found and used by Neolithic man! Not, however, until about the last century did men deliberately select the very best ears and keep

them separate from the others planted. Marquis Wheat, probably the most valuable food-plant in the world, was first grown by Dr. Charles E. Saunders in 1903. Not long ago this important event was dramatized over the radio. We are glad for the growers of wheat!

GIRL:

There are thousands and thousands of people all over the world whose gardens and farms supply our needs. There are men, women and little children who work long hours for very small pay. Our food and clothing come from all corners of the world. We are grateful for unknown gardeners.

LEADER:

It is true that working conditions in the gardens of the world are all too often unfair. But there are men who are giving their lives to making them better. For example, George Washington Carver's discoveries are bringing new hope to the South; Sam Franklin and Sherwood Eddy are working to help the sharecroppers, and Christian missionaries have used their knowledge of agricultural methods to better conditions for farmers in many countries.

LITANY OF APPRECIATION: (See page 12 of this issue.)

HYMN: "We plough the fields and scatter"

LEADER: Centuries ago Jeremiah wrote "Build ye houses and dwell in them, and plant gardens, and eat the fruit of them." Another prophet, Isaiah, earlier had longed for the time when men should "beat their swords into ploughshares, and their spears into pruning-hooks," when nation should not lift up sword against nation, neither learn war any more. Ezekiel prophesied "and they shall dwell safely and build houses and plant vineyards; yea, they shall dwell with confidence." Today this is not true, for we live in a world where there is war, and fear, and injustice, where every man is not free to build a home and plant a garden and dwell with confidence.

PRAYER: Forgive us, O God! Help us to see wrong wherever it exists, and to give our best to free men from all that harms. In a world which thou, our Father, hast filled with beauty and plenty, may men grow loving and learn to share as brothers. Amen.

October 15

THEME: "A thing of beauty is a joy forever"

PRELUDE: "Adagio," from Mendelssohn's *Song without Words*

SUGGESTED HYMNS: "For the Beauty of the Earth," "Take My Life and Let It Be"

CALL TO WORSHIP:

Leader: I was glad when they said unto me
Let us go unto the house of the Lord.
Group: The Lord is in his holy temple,
Let all the earth keep silence before him.

SCRIPTURE READING: Every gift which is good . . . is from above, and comes down from the Father, who is the source of all light. (James 1:17)

Now there are various kinds of gifts, but there is one and the same Spirit: various forms of service, and yet one and the same Lord: diversities in work, and yet one and the same God. But to each of us a manifestation of the Spirit has been granted for the common good.



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(From I Corinthians 12:4-7—Weymouth Translation)

(Note to Leader: The most effective way to prepare this service will be to use such examples of the pictorial arts as you have in your own church and community. Intermediates in school study art and the stories of artists. Why not plan far enough in advance so that the boys and girls may make their service their own, writing their own litany of appreciation, telling stories and referring to poems which have meaning for them in this field? With this in mind, we make the service suggestive only. Boys and girls will enjoy bringing in articles and pictures of their own making. The following resources will be found helpful: *The Goldsmith of Florence*, Katharine Gibson; *Stories of the Painters*, Amy Steedman; *Famous Statues*, Edwin Rayner; *Young People's Story of Art*, Ida Prentice Whitcomb.)

TALK:

Long ago, when the world was thousands of years younger, men recognized beauty and sought for the meaning of life. In caves they marked with red and yellow clay, trying to picture what they saw and what they believed true. Much later, even through the Middle Ages, few men could read, so folk depended upon pictures for much of their learning. Before books were in common use, pictures were painted on plaster, wood, and later on canvas. They were carved from stone and made from glass. Stained glass windows were sometimes called "the Bibles of the poor."

³ From Psalm 104:10-14, 24.

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Stories were told also in tapestry, woven with great skill and much patience, telling as nothing else did concerning the life and customs of the times. Some of these tapestries were so beautiful they were hung on the walls of castles and cathedrals.

Manuscript writers spent years copying sections from the Bible and decorating the pages beautifully. Wood carvers were skillful in making toys, working utensils, furniture and lovely statues and altars for their churches. In Oberammergau today there are many carvers working on religious subjects. Churches in Chicago and elsewhere in America have beautiful carvings done by I. Kirchmayer, one of these men who began to draw in Oberammergau when four years old, and to whittle at six!

Sir Joshua Reynolds, a great painter, said "a room hung with pictures is a room hung with thoughts." Many artists devoted their best effort to religious art. Angelico was never known to paint a picture of Jesus without kneeling as he worked; Leonardo da Vinci would sit for hours, sometimes days, before making a stroke on his masterpiece, "The Last Supper." Other painters have used their art not only to portray what they saw, but have succeeded in giving life meaning by their choice of subjects. Think of Millet's "The Angelus" and "The Man with the Hoe."

Sculpture began long before history was recorded. From the first crude implements of stone used by prehistoric man, this art has developed until early in July of this year a national radio hook-up celebrated the work done by an American sculptor, Gutzon Borglum who is using not chisels but pneumatic drills, not mallets but dynamite, to blast away the rock of a mountain in South Dakota, carving the heads of four great Americans, Washington, Jefferson, Lincoln and Theodore Roosevelt.

LEADER: Charles Kingsley said, "Never lose an opportunity to see anything beautiful. Beauty is God's handwriting."

PRAYER: O Father God, help us to appreciate the work of men and women to whom thou hast given artistic talent; through wise use of thy gifts they have portrayed the majesty of the sky, the beauty of the landscape, the glory and worth of human life.

"Great Master, touch us with thy skilful hands: Great Sculptor, hew and polish us, Complete thy purpose."
Let our lives in beauty be
A tribute, Father, unto thee. Amen.

October 22

THEME: *The gift of music*

PRELUDE: "Largo," from *New World Symphony*, by Dvořák

SUGGESTED HYMNS: "This Is My Father's World," "O Son of Man, Thou Madest Known," "These Things Shall Be."

CALL TO WORSHIP:

Leader: This is the day which the Lord hath made:

We will rejoice and be glad in it.
Group: Make a joyful noise unto the Lord, all ye lands.

Leader: Serve the Lord with gladness: come before his presence with singing.

Group: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

All: For the Lord is good: his mercy is ever-

lasting and his truth endureth to all generations.

LEADER: Music has been spoken of as "the divine art," and as the "real universal language of mankind." Through music is expressed life's deepest sorrow, life's highest joy. The little child soon learns to love mother's lullabies and when at play he sings happily to himself. Walter Damrosch, who has taught so many boys and girls to appreciate music, says there is "fellowship in creating beauty." Like all God's gifts music is ours to use or abuse, to enjoy or to neglect. Blessed are those who lift life higher through the gifts of music.

(Note to leader: If asked to do so in advance of the service, a boy or girl might prepare a talk on the history of music, lives of famous composers, or interpretation of some well-loved hymns, music from other lands, the Negro spirituals, a story of a symphony, music in worship, etc. *The Wonderful Story of Music*, by Ellen Baker, was written for intermediates, and has some excellent material.)

TALK:

In the Old Testament we find the Hebrew religion and music closely related. Very early in the Bible, Genesis 4:21, there is mention of Jubal, "father of all who handle the harp and pipe." The tenth chapter of Numbers begins with instructions concerning the use of the trumpet in camp and in worship. The Psalms are Hebrew songs, many of them sung by great choruses in the Temple.

(Note: One of the Psalms may be given as a choral reading.)

When ignorant and cruel men are saying unjust things about the Jews, and when these people are being driven out of their homes without regard for the kind of persons they are or the contributions they are able to make as good workmen, it is well to remind ourselves that some of the world's greatest musicians, as well as scientists and writers have been of the Hebrew race. Hitler's forces may be able to tear down the statue of Mendelssohn from the public square, but they can never drive from men's hearts the beauty of his music.

PRAYER of thanks for the gift of music, for the beauty and harmony in nature, and for artists who have enriched our appreciation.

October 29

THEME: *Building Christian Personality*

PRELUDE: Hymn Tune, *Finlandia*

SUGGESTED HYMNS: "O Lord of Heaven and Earth and Sea," "I Sought His Love in Sun and Stars," "Where Cross the Crowded Ways of Life"

CALL TO WORSHIP:

Leader: This is the day which the Lord hath made; let us rejoice and be glad in it.

Group: For all beauty and joy, we thank thee, God.

Solo: "God Who Touchest Earth with Beauty"

SCRIPTURE READING: I Corinthians, 3:9: "For we are labourers together with God."

LEADER: If we are indeed builders with

God, what we do with our time is important:

"Lots of time for lots of things,
Though it's said that Time has wings,
There is always time to find
Ways of being sweet and kind:
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say;
Time for helpfulness, and time
To assist the weak to climb:
Time to give a little flower;
Time for friendship, any hour.
But there is no time to spare
For unkindness anywhere."

Study and the desire to improve constantly are necessary to good workmanship. Thorwaldsen was asked, "Which is your greatest statue?" and he replied "The next one." Cromwell wrote in his Bible, "If I cease to become better I shall cease to be good." Our characters are our own handiwork. We are the creators of our own personalities. What are we building?

QUIET MEDITATION: (Played softly: "God who touchest earth with beauty")

LEADER:

Prayer is important, for in communion with God we may find his will for our lives. Not today will we achieve greatness; perhaps never will fame be ours, but

"No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own
And great that seeks God's will."

During this month we have thought together of the universe as God's wonderful creation, and of men and women who as gardeners, artists, and musicians have sought to make beauty available to all through the wise use of the talents and tools God has provided. "'Tis wise to learn, 'tis God-like to create." Human personality is important to God. If we are to build with him, we will make use of our powers of observation, seeing beauty. We will study to acquaint ourselves with masterpieces in art, in music, in ways of living. We will create and strive to help others to the finest realization of their abilities. "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind." (Phillips Brooks) Let us think in moments of silence of ways in which we can build into our own lives and the lives of others beauty, truth, and goodness.

GUIDED MEDITATION: (Played softly "God who touchest earth with beauty")

Moments of silence.

Leader: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;—think on these things."

(Philippians 4:8)

"Who does not hear an autumn anthem singing low in his heart!

Help us, O God, to make the life of man
As lovely as the world in which he lives:
The brotherliness of humanity
Equal to the beauty of nature."

* Source unknown.

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1939

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Dulcina Brown*

During October and November throughout the United States, post-Amsterdam World Christian Youth Conference teams will be visiting local communities. The worship themes for these two months are planned to help individual members of our Christian youth groups develop a spirit of world-mindedness in keeping with the messages the teams will bring.

The theme of the Amsterdam Conference was *Christus Victor*. Hence this is the general theme for the worship services of the month. Whether or not your group participates directly in a post-Amsterdam Conference, all Christian youth of America should be reaching out to a world viewpoint in their united youth program.

All hymns suggested may be found in *The New Hymnal for American Youth*.¹ Statements regarding the Conference are taken from three of the study outlines used by official delegates as preparatory material: *Christus Victor, The Christian Community in the Modern World*,² and *Ten Authorities Other Than God*.³

October 1

THEME: *Christus Victor over Racial Barriers*

OPENING MEDITATION by leader (may be preceded by music if desired)

For a long time the church has been talking about its universal nature and its world-wide appeal. Two years ago there convened in the British Isles two significant world gatherings of representatives of 120 denominations and 43 countries: The Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order. These, however, were adult planned, adult conducted, and adult projected. The one hundred youth who sat in the Oxford conference listening to the leaders of the Church on ecumenical (or universal) nature of the Church, felt that youth from all lands should come together to plan its own program in terms of the particular problems and needs of youth around the world.

So for ten days late in July and early in August, fifteen hundred carefully chosen delegates representing many nations and all the races of the world, sat together discussing common problems of Christian living in the confusion of the world today; studying the Bible together; listening to addresses from leaders of all lands; and worshipping the God and Father of all.

In one of the preliminary statements calling the Amsterdam Christian Youth Conferences, were these words: "Such a world conference must be distinctively Christian if it is not merely to duplicate in a dilettante way the numerous political and other international gatherings of the last years. The Amsterdam Conference is not intended to solve any particular problem on the basis of any particular theory, but to provide opportunity for a larger discovery and demonstration of the place of the Christian and of the Christian Community in the world.

"It is time for youth to act. The problems of our day are even more real for youth than for their

elders. Youth are the greatest victims of the tensions of our disordered world, and are most concerned with the shaping of the society of tomorrow. How often has God spoken through youth!

"The purpose (of the Conference) is to mobilize Youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political, and social confusion."

One of the great barriers hindering the brotherhood of man is that of race. Jesus met it in his day in the attitude of his own people—even of their religious leaders—to such groups as the Samaritans. He overcame it in his own life and teachings. Can we, as his followers, do otherwise today? Many races sat in the World Christian Youth Conference. A sense of brotherhood prevailed, because all were primarily concerned that Christ should be Victor over every barrier. Is our purpose the same?

SCRIPTURE (by two readers)

First reader: Acts 2:1, 4-12, 14-17

Second Reader: Reads same passage as it might have been written today by participants in the Amsterdam Conference:

And when the opening of the Conference was come, they were all with one accord in one place. . . .

And they were all filled with the Holy Spirit, and began to speak with many tongues, as the Spirit gave them utterance. (*May be omitted.*)

And there were participating at Amsterdam, youth, earnest young men and women, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every one heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak delegates?

And how hear we every one in our own tongue, wherein we were born?

Africans, and Slavs, and Scandinavians, and the dwellers in the Islands of the Sea, and in Holland, and Great Britain, in Germany and Asia.

Japan, and China, in Australia, and in the parts of South America, about the Balkans, and strangers from America, Finns and Poles.

Delegates and visitors, we heard them speak in our tongues on the wonderful works of God.

HYMN: "In Christ There is No East or West."

PRAYER: Thanksgiving for the races of the North, and petition that we may come to understand them better and share with them in making Christian the whole life of the North.

Response by Group: "Thy kingdom come, Thy will be done in earth as it is in heaven."

Prayer: Same as above, only for races of the South.

Response by Group: "Thy kingdom come, Thy will be done in earth as it is in heaven."

Prayer: For races of East.

Response as above

Prayer: For races of West

Response as above

Musical Response: "The Lord's Prayer" by Malotte, sung by invisible soloist.

October 8

THEME: *Christus Victor over Economic and Class Barriers*

Note: If large copies of either "Christ Mourns Over the City" (Flandrin), or "Among the

Lowly" (L'Hermitte) are available, it would be desirable to use one or the other during the service. If interpretations are desired, see *Christ and the Fine Arts*, by Cynthia Pearl Maus (Harpers).

POEM (To be read by a boy) "Watch Yourself Go By," by Strickland Gillilan, in *Including Finnegun*, published by Forbes and Co.

TALK (To be given by a girl):

The caste system in India is shocking to Western Christians. But today we find ourselves lining up as capital versus labor, or labor versus capital. In some countries on the Continent people are members of a servant class, a merchant class, an intellectual class, a wealthy class. "Forces which brought about material progress and should have made for equality, unity and security have all too frequently produced inequality, disunity and insecurity. . . . For great numbers of people the coming of modern industry meant the giving up of a limited security for a greater insecurity. We thus have the contradictory picture of poverty in the midst of plenty."

"We cannot escape the fact that want continues in the presence of the possibility of plenty because 'economic considerations' still outweigh basic human needs."

Trade and culture bind us inextricably nation with nation, but only the spirit of Christ can weave us into one whole pattern of life. When our allegiance is primarily to any one economic group or social class, it cannot be that Christ and his way of love is the predominant motive of our lives. Self-interest gets in the way of Christian brotherhood and a world community of Christians, crossing all barriers of class and material things. "As Christian Youth we approach the problem with a belief in the God of the Christian faith for whom differences between classes and nations and races are external and secondary." That was the sentiment and the challenge of the Amsterdam World Christian Youth Conference.

BOYS' QUARTET: "When Through the Whirl of Wheels"¹

SCRIPTURE: Matthew 23:1-11

PRAYER: That we may ourselves have such a love for Christ and his value of all human persons that we may give complete allegiance to him and his universal love for all men. That we may put all forms of self-interest away and thus break down for ourselves and our church and our community any tendencies to class and economic barriers.

HYMN: "Are Ye Able" (solo voice sings stanza; group answers with chorus. Use Stanzas 1-2-4.)

October 15

THEME: *Christus Victor over Social and Cultural Barriers*

SETTING: A collection of several copies of paintings of the Head of Christ by artists of different countries would create a fine atmosphere for the service. The copies should be uniform in size, if possible. Be sure to include at least one Oriental interpretation. Public libraries, school libraries, state libraries, or denominational headquarters can be of help in securing pictures.

SCRIPTURE: Have John 3:16 given in as many languages as possible. This will be a good opportunity to use some of the younger boys and girls in your church and community who may know this passage in one of the Scandinavian languages, French, Spanish, Italian,

* Director of Religious Education, Portland (Oregon) Council of Churches, assisted by Miss Frances Maeda of the Northwest Japanese Young People's Christian Federation.

¹ The D. Appleton-Century Co., 1936, New York City, by H. Augustine Smith.

² Walter W. Gethman and Denzil G. M. Patrick, Printed in France by Imprimeries Reunies Valence.

³ Edward F. Oulette (Universal Christian Council).

German, Greek, or any other tongue. The American Bible Society, Bible House, Park Avenue and 57th Street, New York City, and at 224 McAllister Street, San Francisco, will furnish booklets containing this in more than a score of tongues. Such orders should be placed well ahead of time.

HYMN: "Fairest Lord Jesus" (use two optional stanzas only)

All fairest beauty,
Heavenly and earthly,
Wondrously, Jesus, is found in thee:
None can be nearer,
Fairer or dearer
Than thou, my Savior, art to me.

Beautiful Saviour;
Lord of the nations;
Son of God and Son of man.
Glory and honor,
Praise, adoration,
Now and evermore be thine.¹

LEADER'S TALK:

When one attends such a world Christian conference as the recent Amsterdam gathering, the common purpose that brings the group together is stronger than any barriers of culture. The hymns sung have been written in many lands; the languages spoken are understood by delegates from East and from West; the art displayed can be appreciated by those to whose own country it is foreign.

As the Bible has gone around the world, it has been translated all or in part into over one thousand different tongues, but it says the same thing to all. One of the delegations to the Amsterdam Conference worshipped in ten different countries enroute to and from the Conference. The Scriptures were read in ten different tongues, the hymns were sung in ten languages, and the sermons and prayers made in the same diversity of words. Yet somehow, even the youth who could speak only one or two, or possibly three, of these languages, understood. The spirit of worship of the victorious Christ prevailed over mere linguistic barriers. The architecture of the church buildings differed, but the sincerity of the worshippers was the same.

While music and art bound youth together in a bond of understanding, even more truly the loyalty to a common Christ transcended every barrier of society and every diversity of culture. Everywhere delegates worshipped, there were two words they could always understand: Jesus Christ. Christus Victor.

PRAYER HYMN: "Blest Be the Tie That Binds." (stanzas one and two only)

GUIDED MEDITATION:

Thanks to God for the common ties of culture that bring a world together; for a church that is universal in its scope and its appeal; for a Christ that is Victor over all barriers.

Petition to God that the spirit and purpose of the first World Christian Youth Conference may go on around the earth; that it may continue to break down barriers; that it may exalt the Victorious Christ.

HYMN: "All Hail the Power of Jesus' Name" (stanza beginning "Let every kindred. . .")

October 22

THEME: *Christus Victor over Denominational Barriers*

SCRIPTURE: Revelation 4:1-11; John 17:20 and 21

HYMN: "The Church's One Foundation"

LEADER'S TALK:

Less than a year ago the missionary bodies of all continents and denominations gathered at the Christmas season in Madras, India, for another World Missionary Conference. Recently three di-

visions of one great denomination have achieved organic union after years of division. Some national conventions have already taken action to join in a World Council of Churches.

All these, and many similar movements, show the trend toward the ecumenical church. This is the universal church, spoken of as the one, holy, catholic and apostolic church. "The local church is not a separate entity, but an integral part of a single community which spans all time and space, and which holds the one faith." "It ought to be made a good deal clearer than it has been recently that the Church is a community of saved sinners rather than a club of the morally respectable."

"The Church must witness to the fact that Christian Community can surmount ideological barriers; that Christians can call one another brothers in the faith even while they still differ from them; and that the Christian Community of forgiving love is the one place where otherwise intolerable tensions and irreducible antagonisms can be borne, through faith in Him in whom God has given us the reconciliation. If we really believe in the one, holy, catholic and apostolic Church, it is our calling to put this into practice."

Allegiance to one sect of the Church universal is not enough. Allegiance must be to the Christ who is Victor over denominational as well as over economic, cultural, and racial barriers.

POEM: "Youth Builds." See page 12 of this issue. Special reader recites the first two verses. The group rises and reads together the third and fourth verses.

HYMN: "We Would Be Building," to the tune *Finlandia*. (Copies may be obtained from the Board of Christian Education, Presbyterian Church, Witherspoon Building, Philadelphia, Pennsylvania.)

PRAYER-MEDITATION: "The Church of My Dreams." See page 12 of this issue. Between each verse the leader pauses and soft violin music is heard, playing the first strains of "We Would Be Building," ending with words "still undone." At the close of the poem the violin music is louder and more triumphant, and the whole stanza is played.

October 29

THEME: *Christus Victor over National Barriers*

POEM: "God of All Nations." See page 12 of this issue.

HYMN: "Fling Out the Banner," stanzas 1, 3, 5

LEADER'S TALK:

The Amsterdam delegates found that crossing borders from one land into another often emphasized the barriers that divide. First, before leaving home they had to get passports from this country, and visas permitting them to enter other countries. At borders baggage and sometimes even their money had to pass inspection. The language changed as did also the types of food, the value of the money, the type of architecture, the political and economic standards and ideals of the people, even their religious expressions and their thought patterns.

(See paragraph about the City Hall of Stockholm, Sweden, on page 12 of this issue.)

Nations of all the world are waiting today to pour into the laps of the youth of the world their best gifts, perhaps their worst as well. The Christian youth will choose the best, and leave the rest. Out of this best from many lands he will build a new city of God that will embrace not one or two or a dozen nations, but all God's family everywhere. He will build on the foundations of the two great commandments Jesus gave: that we love God, and love our fellow men. Even in this day when nations are calling for the full allegiance of a man's soul and attempting to control all of his ways of life, the Christian youth will be seeking to find the best in his own and other nations that he may transmit that best to others through the power of Christus Victor.

QUARTET: "O Zion, Haste, Thy Mission

High Fulfilling" (stanzas 1, 2, 4)

PRAYER: That Christ may be victor over all barriers including those of nationalism, and that we may help to spread the news of the Fatherhood of God and the Brotherhood of man.

RESPONSE: Group sings softly chorus of hymn "Publish Glad Tidings. . ."

PLEDGE TO CHRISTIAN FLAG: "I pledge allegiance to the Christian flag, and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."

CLOSING HYMN: "Jesus Shall Reign"

The Friendly Kingdom

(Continued from page 18)

north and west of us has been stricken with plague. The people are dying by the thousands. There are not enough doctors in the whole realm to minister to those in the capital city alone. My army is ready, your majesty—

KING (*Interrupting*): You say there aren't even enough doctors to tend those in the capital? What do the others do, the poor folk out in the country?

NO-BEARD-AT-ALL: Nothing. That's just it, your Majesty. They will be quite unprepared. Now is our chance to win back the twenty miles of borderland that they took away from us.

KING: What do we want to win it back for? Aren't the people happy the way they are?

LORD H. C.: It—ahem—isn't the people, Your Majesty. The twenty miles contain some oil and minerals—

KING: Can't we buy all the oil and minerals we need?

LORD H. C.: Yes, but it's much better to own them, Your Majesty. It makes a country more secure against invasion.

KING: You mean we ought to go to war so we won't have to go to war?

LORD H. C. (*Confused*): Er—ahem—Your Majesty, the generals are waiting! I think we had better mobilize at once.

KING: Hush, Channy. This is no time for joking. It's serious. When people are homeless—and hungry—and dying —(*Rising*) How many men can you each get together to take over the borders into Alsonia and Austerland?

GRAYBEARD AND BROWNBEARD (*In concert*): Ten thousand, your Majesty.

KING: Good. Are they well trained at handling tools?

GRAYBEARD AND BROWNBEARD: Certainly, Your Majesty.

KING: What can they do?

GRAYBEARD: They can every man split a hair with his sword—

BROWNBEARD: And shoot a bull's eye at a hundred paces.

KING (*Impatiently*): I'm not talking about swords and guns. Can they do real men's work? Can they use hammers and saws and planes and plows and hoes and shovels?

GRAYBEARD AND BROWNBEARD (*Confused*): Wh—why—

KING: No matter. They can learn. Generals, take off your swords.

GENERALS (*Looking at each other, in bewildered concert*): Take off—our—swords—

KING: Take off your swords.

GENERALS (*In unison*): T—take off our—swords—

KING: Take off your swords.

QUEEN MOTHER (*Quietly*): Your King is speaking.

GENERALS: Yes, Your Majesty. (*They take them off.*)

KING: Graybeard, go out and train your men. They've got a real job to do for a change. You're marching at dawn tomorrow into Alsonia—

GRAYBEARD (*Joyfully*): Your Majesty! I knew you were a great and wise king, a true patriot!

KING (*Sternly*): Wait a minute. You're marching into Alsonia—not to shoot, but to dig. You're going to help those neighbors of ours get their crops into the ground before it's too late for harvest. And you, Brownbeard, are to do the same with your army for our neighbors in Austerland, only instead of planting crops, you're going to build houses.

GRAYBEARD and BROWNBEARD (*Looking at each other in amazement, in stuttering unison*): B—but—

KING: And you, General No-Beard-at-All, have a bigger job than any of us. You are to go through the kingdom and find every doctor and nurse that we can spare and take them with you to minister to our plague stricken neighbors in Slavonia. As for your army, you may as well send them home. We won't be needing them right now.

GENERAL NO-BEARD-AT-ALL (*A little breathlessly*): Yes, your Majesty.

GRAYBEARD and BROWNBEARD (*Finding their voices*): But—

LORD H. C. (*Coming forward*): Be quiet, generals. Let—ahem!—ME speak. Your Majesty, you are acting like a ridiculous schoolboy. You don't seem to realize that these countries are our enemies!

KING: Don't be so silly, Channy. Those countries are just people, aren't they? We have enough things to fight, I should think, without making people our enemies. Here are three things right here—hunger and destitution and disease.

LORD H. C. (*Sputtering*): B—but—we can't help our enemies. It—it just isn't done, not on a large scale, anyway. It would upset everything, maybe even civilization.

KING: Nonsense. If your next door neighbor had a fire, you wouldn't sneak in and steal all his furniture, would you, or shoot him in the back? Use a little common sense, can't you? Now—are you going or aren't you?

GRAYBEARD: No. This is—treason!

QUEEN MOTHER (*Gently*): You are accusing your King of treason?

GRAYBEARD (*Gulping*): I mean, Your Majesty, this is—a bit foolish, don't you think? I—I shan't stand for it. I—I resign.

KING: Very well, Graybeard. I accept your resignation.

NO-BEARD-AT-ALL: I know a young cap-

tain, your Majesty, who will do what you command.

GRAYBEARD: I—er—will, perhaps, reconsider.

KING: Very good. Generals! Your King commands you! (*The three GENERALS spring to attention.*) Go forth in the name of country—God—humanity!

(*The young general salutes and steps quickly out of the throne room, down the aisle. The two other generals follow, more slowly. There is a salute of bugles as they pass.*)

LORD H. C. (*Looking ready to burst*): I—I—

KING: Remember your blood pressure, Channy. Mumsy, please help me off with these things. The boys are waiting for me in the garden!

Curtain

Scene 2

(*It is some months later. The Two PAGES are again standing on either side of the dais, but their attitude is one of lassitude. The Two LITTLE MAIDS are polishing the furniture but without much vigor.*)

LITTLE MAID IN PINK (*Slumping down beside the Queen Mother's chair, which she has been dusting*): Oh, dear! I keep working and working, and I don't seem to get anything done at all.

LITTLE MAID IN BLUE: It's the emptiness. One doesn't have a heart for anything.

LEFT PAGE (*Sitting down on the dais*): There is a vacancy, to be sure, but hardly around the heart. It seems a bit further down.

RIGHT PAGE: You should be glad we live here in the palace. If there's any food in the kingdom, we're likely to get a few crumbs of it. No matter how bad a famine is, they'd never let a king go hungry.

LITTLE MAID IN PINK: They can't help it if the King won't eat.

LITTLE MAID IN BLUE: They say he doesn't have any more than we do. He says if his people have to go without, he's going to also. It makes the Chancellor quite angry. He thinks it isn't dignified for a king to go hungry.

LEFT PAGE: It's himself he's thinking of, not the King.

LITTLE MAID IN BLUE (*Going to garden entrance and anxiously scanning the sky*): Is there any chance of its raining?

LEFT PAGE (*Indifferently*): It wouldn't do us much good if it did. It's a long way from a grain of wheat to a slice of bread.

RIGHT PAGE: You're likely to find that there are lots worse things than famine. (*All look at him startled.*)

LEFT PAGE: What could possibly be worse than an empty stomach?

RIGHT PAGE: That's easy. Not having a stomach to be empty. How would you like to be standing here one minute and then the next—just like that (*snapping fingers*)—be blown to pieces?

LITTLE MAID IN PINK (*Terrified*): What are you talking about?

RIGHT PAGE: War. We almost always have one with a famine. But maybe we

won't be quite blown to pieces. Maybe we'll just lose an arm or leg or something.

LITTLE MAID IN BLUE: What a simply horrible idea! Whoever would want to blow us to pieces?

RIGHT PAGE: Our enemies.

LITTLE MAID IN BLUE: What are enemies?

RIGHT PAGE: The people who live next door to you.

LITTLE MAID IN PINK: I thought they were your neighbors.

RIGHT PAGE: Sometimes they are. It all depends on whether you have something they want or not.

LITTLE MAID IN PINK: You live next door to me, and sometimes you want something I've got. But you don't blow me to pieces.

RIGHT PAGE: That's different. You're talking about people. I'm talking about nations.

LITTLE MAID IN PINK: Aren't nations people?

RIGHT PAGE: Oh, you're just a little maid. You wouldn't understand.

LITTLE MAID IN PINK: Mercy me! And what are you but just a page? Anybody'd think you were the Lord High Chancellor.

LORD H. C. (*Appearing, left, Sharply*): Did some one say the Lord High Chancellor? (*He glares about him. The Two LITTLE MAIDS stand petrified. The LEFT PAGE springs belatedly to attention.*) What does this mean? Who said the Lord High Chancellor? (*He looks belligerently around, then suddenly wilts. Sitting down in his chair*) Oh, well, no matter. I feel a trifle faint. Things have come to a pretty pass when a Chancellor has to leave the breakfast table hungry. Has anybody seen the King?

LITTLE MAID IN BLUE (*Looking into the garden*): He's out in the garden with his mother. Shall we fetch him?

LORD H. C.: Yes. Tell him I'm waiting. (*Swallowing*) Er—I mean, beg His Majesty to come.

(*The LITTLE MAIDS slip out, and presently the KING enters, followed by the QUEEN MOTHER. The boy looks dejected and subdued.*)

KING: Did you want me, Channy?

LORD H. C.: Yes. No. (*Petulantly*) I don't know what I want. All I know is that I didn't have enough breakfast.

KING: Poor Channy! But your gout is ever so much better. (*Sitting down disconsolately on the throne*) What bothers me is that there are some people in the kingdom who didn't have any breakfast at all. What can we do about them, Channy? I'm their King. I'm responsible for them.

QUEEN MOTHER (*Gently*): You've done the best you could, dear.

KING: I wish the messengers would come back.

LORD H. C.: What messengers?

KING: The ones I sent three days ago to all the neighboring kingdoms. I told them what a plight we are in, that our whole country is stricken by drought, and begged them to sell us food.

LORD H. C. (*Jumping up*): You WHAT?

You mean you've gone and told them about our famine? They—*know*?

KING: Of course. If they didn't know, how could they help us?

LORD H. C. (*Stumping up and down*): This is terrible! Of all the foolish, childish—Do you know what this means? It means WAR!

KING: Why?

LORD H. C.: This is what they've all been waiting for, a chance to attack us when we are weak. Alsonia wants to get back that piece of land we won in the last war—

KING: What piece of land?

LORD H. C.: A few miles on the border that they claim is peopled by Alsonians.

KING: Is it?

LORD H. C.: That isn't the point. It's ours. We proved it by winning the war.

KING: Come now, Channy, use your head. As if winning a war proved anything except that we happened to have a few more guns and money!

LORD H. C.: And Slavonia wants free trade.

KING: Well—why not?

LORD H. C.: Why not! Because—w-why, because there'd be more goods in our markets, and that would mean lower prices.

KING: Wouldn't that help the people who buy?

LORD H. C.: Yes, but—

KING: And wouldn't it help the farmers and lumbermen who sell them raw stuff?

LORD H. C.: Yes, but—

KING: Then it would help 'most everybody, wouldn't it, except maybe the manufacturers?

LORD H. C.: But—it's the manufacturers who pay the biggest taxes.

KING: Channy, I'm ashamed of you!

LORD H. C. (*Hastily*): And Austerland wants a seaport.

KING: They do need one, don't they?

LORD H. C.: I suppose you think we should give them one of ours!

KING: Maybe it could be arranged if we talked it over.

LORD H. C. (*Ready to tear his hair*): Great heavens!

HERALDS OUTSIDE GATE: The three generals of the King's army!

HERALDS INSIDE GATE: The three generals of the King's army!

HERALDS OUTSIDE THRONE ROOM: The three generals—

(*But the generals rush into the throne room before there is a chance to announce them and begin speaking all at once.*)

GRAYBEARD: They're coming!

BROWNBEARD: They're just outside the gates!

NO-BEARD-AT-ALL: Whole armies of them!

KING: (*Rising*): What's all this? (*They all speak again in concert in another*

burst of excitement.) Here! You first, Graybeard. You're the oldest.

GRAYBEARD: Our enemies are upon us, Your Majesty! They're at the gates this minute. The armies of Alsonia—

BROWNBEARD: And Slavonia—

NO-BEARD-AT-ALL: And Austerland!

LORD H. C. (*With unholy triumph*):

There! What did I tell you!

KING (*Slowly*): You mean—they're really coming to attack us?

GRAYBEARD: From all directions! From the east.

BROWNBEARD: From the south—

NO-BEARD-AT-ALL: From the north and west.

GRAYBEARD: Thousands of them!

BROWNBEARD: Moving upon us like a flood!

NO-BEARD-AT-ALL: At the city's gates already!

LORD H. C.: Now I hope your Majesty is satisfied! Our enemies are upon us, and where is our army? Playing with carpenters' rules instead of shouldering guns! Plowing the ground instead of digging trenches!

GRAYBEARD: It's not too late, your Majesty! I'll go out and arouse the people. I know how to do it. We'll tell them stories about what the enemy has done.

We'll tell them they bomb churches and burn out people's eyes and cut off the hands of little children! That will get them! We'll use the slogan, "For King—and God—and country!"

KING (*Quietly*): Be quiet, Graybeard.

Our people have suffered enough already without making them fight.

LORD H. C. (*Sharply*): Not fight! What else can we do? Let our enemies humiliate us—wipe the proud face of

Urania in the dust?

KING: You're just blabbing, Channy.

Urania hasn't any face. It has a million faces—one for every person in it.

A country isn't a person. It's people.

And our people are suffering and hungry. I told you before, we've got enough things to fight without letting

other people be our enemies.

LORD H. C. (*Explosively*): Without letting—But they are our enemies!

KING: No, they aren't. They're our neighbors.

LORD H. C.: You—you don't mean you're going to just let them come and conquer us—and sit here and do nothing!

KING: Of course not. But we can't really decide what to do until we've talked it over with them.

LORD H. C.: With whom?

KING: Why, with the kings of Alsonia and Slavonia and the Duke of Austerland.

You can't settle an argument till you find out what it's about. We must find out why they want to fight.

LORD H. C.: But we know why. Alsonia wants some of our land—and Slavonia

wants free trade—and Austerland wants a seaport.

KING: And we want food. That's simple.

All we have to do is get together and share what we have with the other fellow.

NO-BEARD-AT-ALL (*Eagerly*): By crickets, the King is right! Why didn't anybody ever think of it before? If every-

body had what he needed, there'd be no sense in fighting.

LORD H. C.: B-but—we can't afford to lose anything.

KING: No? So you'd rather go to war and lose everything.

LORD H. C.: B-b-but—it wouldn't be dignified to yield—

KING: It's more dignified, I suppose, to shoot your neighbor in the head.

LORD H. C.: B-b-b-but—Urania would be losing face!

KING: If you have your way, she'll be losing ten thousand faces. Honest,

Channy, sometimes you grown ups act terribly dumb!

HERALDS OUTSIDE GATE: The messenger of the King of Alsonia!

HERALDS INSIDE GATE: The messenger of the King of Alsonia!

HERALDS OUTSIDE GATE: The messenger of the King of Slavonia!

HERALDS INSIDE GATE: The messenger of the King of Slavonia!

HERALDS OUTSIDE GATE: The messenger of the Duke of Austerland!

HERALDS INSIDE GATE: The messenger of the Duke of Austerland!

(*The three messengers enter at the back, one behind the other, and come slowly forward.*)

LORD H. C.: I knew it! They've come to demand our surrender! But we won't do it! We won't see our beloved

Urania humbled!

NO-BEARD-AT-ALL: You'd rather see her starving.

HERALDS OUTSIDE THRONE ROOM: The messengers of the Kings of Alsonia and Slavonia and the messenger of the

Duke of Austerland!

(*The three messengers enter the throne room and make their obeisance before the king. The first carries a sheaf of grain, the second a basket of fruit, and the third a bundle of garden tools.*)

MESSANGER FROM ALSONIA: Your Majesty.

MESSANGER FROM SLAVONIA: God save the King of Urania!

MESSANGER FROM AUSTERLAND: May the King live forever!

MESSANGER FROM ALSONIA: (*Coming forward*) Alsonia, your neighbor on the east, brings you the greetings of its king

and people and begs me to present to you this sheaf of grain. Our armies are even now approaching the city bearing

ten thousand bushels of wheat which we beg you to accept as a token of our

friendship. Alsonia has not forgotten that Urania was her friend in time of

need. (*He lays the sheaf of wheat on the dais.*)

MESSANGER FROM SLAVONIA: In the name of the people of Slavonia I bring you

greeting. Our king received your message, and he bids me tell you that we

have no food to sell you, but the fruits



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of our orchards and vineyards are yours. Our armies are coming laden with fruits and vegetables, and fresh stores will be sent when these are gone. We shall never forget what you and your people did for us in our time of trouble. (*Lays basket of fruit on the dais.*)

MESSENGER FROM AUSTERLAND: Austerland is a small kingdom, your Majesty, and unfortunately we have no food to spare. But our armies are without the city walls ready, when the first drop of rain falls, to help you put new crops in the ground and restore the land to its former fruitfulness. Austerland, your neighbor, remembers your service in her own need and wishes to give you pledge of her sincerest friendship.

(*There is a silence after the three messengers have spoken. The KING stands smiling before the throne. The three GENERALS look at each other in dumb-founded amazement and draw back a little to the right. The LORD H. C. draws back to the left.*)

LORD H. C. (*Under his breath*): Well, I'll be—!

KING (*Graciously*): Tell your masters and your people that Urania accepts with gratitude these gifts and pledges of their friendship. And—Mumsy, is it all right if I invite them to my birthday party? (*The QUEEN MOTHER nods smilingly.*) Please tell your king or duke or whatever you have that two months from now I am having a birthday, and I'd like them to come and help me celebrate. We'll talk over some of these things that are bothering them—land and trade and seaports and all that—and see what can be done so we can all have what we need. (*He lifts his hand and speaks with a sudden sweet solemnity.*) And take back to your people the gratitude and friendship of Urania, their neighbor.

(*The three MESSENGERS bow and go out, one by one, as they came. The KING continues to stand quietly until they have gone. Meanwhile the LORD HIGH CHANCELLOR has surreptitiously taken a piece of fruit from the basket and started to eat it.*)

LORD H. C. (*Humbly, for him*): It's—very tasty fruit, Your Majesty.

KING (*Smiling*): The fruits of friendship are always tasty, Channy. Are you just finding that out? (*He comes down off the throne, picks up the basket, and passes it to him.*) Have some more. It's as good as medicine for gout and much pleasanter to take. (*With a gesture and smile that includes both actors and audience.*) Let's all have some!

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WHAT'S HAPPENING

♦ **THE NORTH DAKOTA** Council of Christian Education and the North Dakota Council of Church Representatives are making arrangements for fifteen church denominations and eighteen character building agencies to observe properly the fiftieth anniversary of statehood, on Sunday, October 1. The purpose is to call to the attention of the people of the state the place the church and character building agencies have had in the development of the state. In addition to the convention, the plan is to have local churches and other agencies observe the day with a fitting program. Histories of churches will be prepared, dedicated and filed with the State Historical Society where they will be sources of valuable information for future generations. Rev. C. A. Armstrong, Secretary of the state Council of Religious Education, is the secretary of the committee.

♦ **MEMBERS** of all churches will be interested to know that after a sharp discussion, the Uniting Conference of the Methodist Church last April refused to modify the section of the Church Discipline which makes local church action mandatory against any member who uses alcoholic beverages or is implicated in the liquor traffic. The proposal to change "shall" to "may" in the Discipline was overwhelmingly defeated by the Conference when it adopted the following paragraph: "A member of the church who, after private reproof and admonition by the pastor or class leader, persists in using, buying or selling intoxicating liquors as a beverage, or who signs a petition in favor of granting a license for the sale of such liquors, or who applies for a license for the sale of such liquors, or who as an attorney or otherwise procures a license for himself or another for the sale of such liquors, or who becomes bondsman of any person or persons engaged in such traffic, or who rents his property as a place in which or on which to manufacture or sell intoxicating liquors, shall be brought to trial, and if when found guilty, he evinces no purpose to amend, he shall be expelled."

♦ **THE CENTRAL PARK** Christian Church of Topeka, Kansas, Max Willcockson, minister, has an outstanding program of leadership education. Up to the first of last May, forty-seven members had completed one or more First Series courses and thirteen had credits in one or more Second Series courses. In the past year ninety-one credits have been granted to fifty people. A five-course, First Series, summer school during the first three weeks in June emphasized the departmental administration and administration of the functional program. Another such period

was planned for the first three weeks in July. Two-thirds of the teachers, two-thirds of the elders, and one-half of the deacons have earned credits.

♦ **LOYALTY DAYS** in churches will be observed Saturday, September 30, and Sunday, October 1, 1939. This observance is sponsored by the National Committee for Religion and Welfare Recovery in association with other religious, educational and character-building institutions. The plans for the observance could well be combined with those for Religious Education Week. Information regarding it can be secured from the National Committee for Religion and Welfare Recovery, 60 East 42nd Street, New York City.

♦ **MISS HELEN L. WILLCOX** of Holyoke, Massachusetts, has written a one-act play, "Dawn in the West," depicting the struggles and triumphs in China today. This play is for use in the campaign for funds for China's civilian refugees and victims of war, famine, and flood. The manuscript will be sent free by the Church Committee for China Relief, 105 East 22nd Street, New York City, when used in the interests of the Committee; otherwise, at 25 cents a copy.

Personal Notes

♦ **OFFICIAL** word has just reached the *Journal* that Dr. Forrest L. Knapp was elected Associate General Secretary of the World's Sunday School Association at its meeting on August 1. He will begin his new work September 15 at the headquarters of the Association in New York City. In the October issue suitable reference will be made to Dr. Knapp's career, to his ten years of service on the staff of the International Council of Religious Education, and to his new work.

♦ **MISS MARY C. SMITH**, of Minneapolis, Minnesota, was elected president of the National Council of Church Women at the annual conference held at Lake Geneva, Wisconsin, July 6-9. She is active in church federation work in Minnesota and is a past president of the Minneapolis Council of Church Women. The annual conference attracted 140 church women leaders from 22 states and almost as many denominations, the largest number in its eleven years' history. The conference voted to empower a national committee to formulate plans for the development of one interdenominational body of church women, supplanting the three national bodies functioning at present; namely, the National Council of Church Women, the Committee on Women's Work of the Foreign Missions Conference, and the Council of Women for Home Missions.

♦ **MISS DOROTHEA K. WOLCOTT** has accepted the position as supervisor of all weekday and vacation church schools for the Council of Churches of Greater Cincinnati. She took office the middle of June. In this position she takes over the work formerly carried by Miss Esther Lomb as director of Division A. Miss Lomb has retired from the work in Cincinnati after a number of years of devoted service.

♦ **MR. FRANK HALLOWAY**, until recently Regional Secretary for the Missouri Church and Sunday School Council, has been named as General Secretary for Harrison County where he now lives in retirement. While serving without salary, this connection gives him an excellent opportunity to continue his helpful contacts with the work.

♦ **REV. HAROLD E. BRIDGE** has recently tendered his resignation as General Secretary of the Board of Religious Education of the Baptist Convention of Ontario and Quebec. This Board was reorganized about five years ago to take in the work of the B.Y.P.U. along with the general program of religious education, and Mr. Bridge was selected as the first secretary of the new organization. During that time especial emphasis has been given to young people's work, boys' and girls' work, and children's work.

Rev. L. A. Gregory has succeeded Mr. Bridge, beginning his new work this month.

♦ **DR. MERLE N. ENGLISH**, formerly of the Board of Education of the Methodist Episcopal Church and during the last year Director of Field Activities of the church committee for China relief, resigned his position with the committee effective August 31, in order to return to the pastorate of the Methodist Church.

♦ **MR. ERNEST J. ARNOLD** will begin work on September 1 as Secretary of the North Carolina Council of Churches. He received his B.D. degree this June from the Yale University Divinity School, where he specialized in religious education. He also served as assistant to Dr. Paul H. Vieth, particularly in the field of visual education. During the summer he worked with the Connecticut Council of Churches and Religious Education in preparation for his new responsibilities. Mr. Arnold is a Southerner by birth and education and is a member of the Presbyterian Church in the U. S. By experience, personality, background and training he is well fitted for his new position. Professor H. Shelton Smith of Duke University has been serving as Acting Secretary of the North Carolina Council since the resignation of Dr. Trellis D. Collins.



CURRENT FILM ESTIMATES

Andy Hardy Gets Spring Fever (Same cast plus Helen Gilbert) (MGM) Probably best of series to date. Andy's love affair with his teacher, and its repercussions on all concerned, is thoroughly entertaining. Mickey replaces his old bag of tricks with real acting. Overdone bits are due to script, not Mickey.

For A: Fine of kind *For Y:* Excellent
For C: Good

Boy Friend (Jane Withers, George Ernest) (Fox) The zesty Jane in another precocious role, getting entangled with police department and racketeers. Also experiences her first crush on boy, whose brother gang kills. The youngsters uncover the crooks, captured after nerve-wracking chase. Wild, improbable stuff.

For A: Hardly *For Y:* No value
For C: Unsuitable

Captain Fury (Aherne, McLaglen) (UA) Vigorous, exciting semi-historical melodrama of early Australia. Robin-Hood-type hero and band, escaped British convicts, lead oppressed settlers against powerful, cruel landowner. Much fighting, hard riding, etc. Fine acting, deft comedy relief, lovely scenery.

For A: Very good of kind *For Y:* Strong
For C: No

Charlie Chan in Reno (Toler, Cortez, Phyllis Brooks) (Fox) Toler thoroughly satisfactory as successor to Oland and cast improves. Adequately complicated, with more comedy than shudder, and some sophistication is introduced. Will probably please all who enjoy the famous Chan series.

For A: Good of kind *For Y and C:* Mostly good

Chasing Danger (Preston Foster, Lynn Bari) (Fox) Brazen American cameraman and low-comedy pal run roughneck course of impossible heroics through Algiers, sneering at foreigners, manhandling heroine, mowing down all opposition with fists and guns and getting their pictures! Poor ad for America.

For A: Hardly *For Y:* Formula thriller
For C: No

Clouds over Europe (British) (Richardson, Olivier) (Colum) Lively, delightful spy-thriller-comedy of character and action. New radar power-ray threatens England's aviation. Thrills and amuses without slapstick or wisecrack. Subtle in humor, in satire of British ways, and "detective Hammond" is memorable role.

For A and Y: Excellent *For C:* Good

Daughters Courageous (Lane sisters, Rains, Garfield) (Warner) Hilarious romances of four very modern daughters of broken home, complicated by deserter-father's return, about-to-be step-father, and sullen crook as hero and chief lover. Incessant action, sprightly dialog, but semi-convincing and too long.

For A: Good of kind *For Y and C:* Very doubtful value

Each Dawn I Die (Jas. Cagney, Geo. Raft) (Warner) Built for maximum thrill and shock. Welter of incredible violence, brutality, inhumanity inside prison. Suffering hero, framed by corrupt officialdom, is freed only through preposterous self-sacrifice of hardened "lifer." Machine-gun carnage for climax. Technically fine, well-acted.

For A: Depends on taste *For Y and C:* By no means

Exile Express (Anna Sten, Alan Marshall) (Gr. Nat.) Spy-murder of doctor for his chemical secrets. His fine secretary, not yet naturalized, is suspected and ordered deported. Hectic adventures on transcontinental train for Ellis Island. Improbable, but convincing quality of heroine and hero help much.

For A: Fair *For Y:* Probably good
For C: Hardly

Five Came Back (Kent Taylor, Wendy Barrie, et al) (RKO) Strong, tense, rather well-done, well-acted thriller of varied character interest, grim action and suspense, as airliner with assorted

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

passengers does forced landing in South American jungle, menaced by distant savages. Heroic self-sacrifice of some to save others.

For A: Very good of kind *For Y:* Strong thriller
For C: No

Good Girls Go to Paris (Joan Blondell, Melvyn Douglas) (Columbia) Broad, sophisticated farce, with incredible doings of unconventional, exaggeratedly naive waitress, crazily involved in straightening out the cheap affairs of wealthy, senseless family. Dubious ethics, some suggestive situations, absurd romantic element.

For A: Depends on taste *For Y:* Very doubtful
For C: No

Goodbye, Mr. Chips (Robert Donat, Greer Garson) (MGM) Great achievement. Splendid portrayal of joys and sorrows of gentle classics teacher, of boy life in venerable English school, of British cultural traditions, of humanitarian life, ideals and service. Fine international influence wherever it can be appreciated.

For A and Y: Excellent *For C:* Good

Gracie Allen Murder Case (Gracie, Warren William) (Para) As blundering amateur detective in hilarious murder-mystery comedy written especially for her by Van Dine, Gracie further confuses police with her idiotic chatter and insane actions. Will delight Allen fans but probably not detective-story addicts.

For A: Depends on taste *For Y:* Amusing
For C: No

Hotel Imperial (Isa Miranda, Ray Milland) (Para) Pretentious war thriller. Border-town hotel alternately held by Russians and Austrians. Spy-hero posing as waiter, heroine seeking cause of wronged sister's suicide in same hotel. Both succeeded. Overloaded sets, boisterous action, jump direction make confused thriller.

For A: Mediocre *For Y and C:* No

House of Fear (Wm. Gargan, Irene Hervey) (Univ) Well-tangled, fairly-well acted murder mystery. Empty theatre settings achieve eerie effect, but plot interest is weakened by too much dependence on stale comedy gags and stock thrill devices—secret panel, mysterious voices, ghost faces and such.

For A and Y: Perhaps *For C:* No

Kid from Kokomo (Wayne Morris, P. O'Brien, J. Blondell, May Robson) (Warner) Thoroughly distasteful mess. Unsavory fight manager exploits brawny, dim-witted yokel, abandoned as babe, by having drunken old harridan pose as his mother. She adds tough associate as "father." The fraud revealed, he adopts them as parents!

For A, Y, and C: Trash

Kid from Texas (The Dennis O'Keefe, Florence Rice) (MGM) Rather novel and amusing comedy about conceited cowboy who leaves Texas for Long Island because of polo complex. Not the success he expected, he learns his lesson and when he returns, with team of costumed Indians, he wins game and girl in weak climax.

For A: Fair *For Y and C:* Entertaining

Man about Town (Jack Benny, D. Lamour) (Para) Benny's best to date. Fast, frothy, well-knit musical comedy skillfully blending handsomely set song-and-dance numbers with amusing story of American actor's farcical entanglement with English aristocracy. Rochester contributes considerably to the fun.

For A: Very good of kind *For Y:* Entertaining
For C: Probably amusing

Man in the Iron Mask (The Louis Hayward, Joan Bennett) (UA) Lively, skillfully done version of Dumas' famous, sword-rattling, romantic melodrama of court intrigue and dark doings in time of Louis XIV. Hayward splendid in difficult dual role. Supporting cast, photography, settings, costumes, all excellent.

For A and Y: Very fine
For C: Mature and Exciting

News is Made at Night (Preston Foster, Lynn Bari) (Fox) Routine but quite mild newspaper-gangster murder melodrama. Aggressive managing editor, abetted by persistent reporter-heroine, resorts to desperate measure to get reprove for condemned man until he can uncover real murderer. Acting better than story.

For A: Mediocre *For Y:* No value *For C:* No

On Borrowed Time (Lionel Barrymore, Bobs Watson, Beulah Bondy) (MGM) Gently humorous fantasy depicting Death as a genial, kindly friend, finely produced, acted, for intelligent enjoyment. Much charm, humor and human appeal in emotional story blending the real and the unreal. Some overemphasis in dialog is flaw.

For A: Fine of kind *For Y:* Mature, good
For C: Too mature

Only Angels Have Wings (Cary Grant, Jean Arthur, R. Barthelmess) (Colum) Expertly directed, photographed, acted, blending spectacular aviation thrills with absorbing story about intrepid commercial fliers. Strong, human, convincing stuff. Good character values. Romantic element slight but pleasing.

For A: Very fine of kind *For Y:* Good but strong
For C: Mature

6,000 Enemies (Walter Pidgeon, Rita Johnson, Nat Pendleton) (MGM) Probably most nauseating prison film to date. Appalling orgy of gross brutalities, gruesome killings, repulsive close-ups. Generally distorts prison management—warden a mere caricature. Nothing rings true. An inexcusable production.

For A, Y, and C: Terrible

Stunt Pilot (John Trent, Marjorie Reynolds) (Mono) Ruthless director, seeking real death and disaster for his airplane thriller, gets vengeance also on old enemy, hero's opponent in air fight, by sneaking red bullets into hero's guns. Chance photographs by boy at play clear hero and spot villain. Hectic crudity.

For A: Poor *For Y and C:* No

Susannah of the Mounties (Shirley Temple, Randolph Scott) (Fox) Simple adventure tale with slight plot concerning hostile Indians, building of Canadian Pacific Railroad, and little orphan's devotion to "Mountie"-hero. Elementary stuff of little interest aside from Shirley's winning personality. Warfare scenes restrained.

For A: Perhaps *For Y:* Good *For C:* Enjoyable

Stolen Life (Elisabeth Bergner, M. Redgrave) (Para) Artistically produced English film. Bergner superb in difficult dual role of twin sisters with

(Continued on page 39)

A Consecration Service

(Continued from page 7)

of Jesus Christ, I hereby commission the teachers and officers of the church school, the members of the Christian education committee, and all members of the congregation—having taken their respective pledges—to the high privilege of Christian service in this church and for his kingdom.

Choir Response: "Lead Me, Lord," Wesley

HYMN: "Pass on the Torch, Pass on the Flame," (Tune: *Waltham*)

BENEDICTION:

Response by choir: "Twofold Amen," (Greek Liturgy)

A MOMENT OF SILENCE

POSTLUDE: "Grand Chœur in D," Guilmant

Stepping Out Between Six and Nine

(Continued from page 8)

neighborhood from which milk comes. This was dramatized in three scenes and some new ideas of how other neighborhoods must have a chance to live were surely acquired.

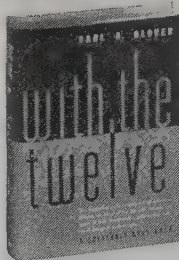
Along came Thanksgiving time, and "The Friendly Person" from Neighborhood House came to tell about her "emergency shelf." After her story the children left their little chapel very stealthily, to surprise their guest, and returned bearing the edible contents of their grocery store in willing arms. They were singing a song they had composed jointly on previous Sundays. The song was to the tune, *O Tannenbaum*, and it began, "There's plenty in our grocery store."

Because Christmas plans must begin at once, children came during the week to transform the orange crates into post office boxes, to make parcel post receptacles, signs, and the like. Cancelled stamps were used. They also established a postal savings department for saving money to be used benevolently at Christmas. Letters were exchanged with teachers, the minister, and with the juniors. The older children were invited to use the postal savings department with them. Some of the savings was used to pay an expressman to carry the crates filled with gifts for the children of the Neighborhood House. There the crates were emptied around the Christmas trees, and then were content to die with a cheerful crackle in cook stoves in nearby tenements.

In all it really was a profitable quarter, with more understanding of the life beyond the walls of home than the teachers had dared to hope. From the first the staff of the primary department played with the children and made it their private purpose to guide the activities purposefully. There were a few improvements in conduct observed and reported by parents. Possibly the most significant ones were not immediately apparent. The teachers were aware that such a project might be spectacularly exhibited and fail utterly in actual values. However interesting may have been their presentations, unless *intention* had been achieved, and some skill acquired in ideal action on the part of the child, they knew that no lesson had been taught. That there was decided interest in the project was indicated by the fact that precession attendance leaped and absences were fewer than usual during this unit. In exchanging experiences, one teacher was telling another how careful she had been to keep her language understandable to the primary age, when a little third grader stepped up to say how sorry they were that it was all over. "It has been such fun," she said, "to learn about our community."

★ New Books for Leaders

WITH THE TWELVE CARL A. GLOVER \$2



PART I traces the group-learning of the disciples through six stages—as APPRENTICES, as FELLOW CRAFTSMEN, as MASTER WORKMEN, as SHARERS OF THE LAST WEEK, as DESERTERS, and finally as THE GLORIOUS COMPANY.

PART II—using not only the Gospel sources and relevant history which were the foundation of *PART I*, but also credible tradition—builds up a detailed, intimate, and revealing portrait of each of the disciples in turn. The author proves himself both artist and scholar in the handling of his materials.

THE CHAPEL PRAYER BOOK JOHN HENRY FRIZZELL \$1

Whoever wishes fresh inspiration for group or private worship will appreciate the 140 Prayers and 90 Invocations which comprise this book. One who has heard these prayers used in the chapel services at Pennsylvania State College, where the author is the chaplain, comments on "their spiritual urgency, their disturbing way of echoing in the mind, and their way of speaking for me instead of at me." Excellent for departmental and class Worship Services.



24 Completely Planned Parties for Children

THE JUNIOR PARTY BOOK BERNICE WELLS CARLSON \$1.50

This new book features novel drawings for party invitations (the children merely trace them for their own use); fascinating games, stunts, and other party plans; inexpensive practical suggestions for decorations; and appetizing, wholesome party menus. A book for which teachers and parents have long been looking.

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GRADED CURRICULUM AND GENERAL PROGRAM MATERIALS

Published from April 20 to July 15, 1939

THIS is the fourth quarterly list of graded curriculum and general program materials, continuously available after publication. Previous lists appeared in the December 1938 and in the March and June 1939 issues of the *Journal*, copies of which numbers are still available at 15 cents each.

The Department of Research of the International Council has guided the selection, editing, organizing, and classifying of the materials, which the editors or publishers themselves have annotated.

With this list, the Department of Research has presented to you for a period of an entire year, information concerning graded curriculum and general program materials almost as soon as they have been released by the publishers. In these lists, you have been given word concerning the publications not only of one publisher, but of many. The result, we hope, has been that you have gained a bird's-eye view of all such publications in this field—valuable sources in building programs for church school classes, for leadership training, young people's societies, and dramatic activities.

As we look forward to the second year of making available this service, will not some of you wish to send us comments, indicating how useful this has been in the case of your own situation? We shall welcome suggestions for its improvement. The Department of Research
The International Council of Religious Education
203 North Wabash Avenue, Chicago, Illinois

I. Religious Education of Children

A. Nursery, Beginner, Primary, Junior

Guide for the Children's Division of the Local Church. Prepared by Committee on Religious Education of Children. Chicago, International Council of Religious Education, 1939. 55 p. \$.30.

A manual of guidance for local church workers in studying their program for boys and girls and finding ways in which it may be improved.

GRADED LESSON SERIES, NURSERY. Summer Quarter. Elizabeth Cringan Gardner. Thirteen picture cards with story, \$.15. Toronto, United Church Publishing House, 1939.

B. Beginner

GRADED LESSON SERIES. Year 1, Part 4. Elizabeth Cringan Gardner, *God the Father and His Children.* Beginners' Bible Stories, 13 four-page leaflets, \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

KEYSER, WILMA SUDHOFF. *We Live for Jesus.* Set of 10 Pupil's Work Sheets, \$.10; in quantities, \$.07 or \$.06. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1939.

Children of the Church Series unit for weekday and vacation church schools or any supplementary sessions. Includes suggestions for the leader, ses-

sion procedures, stories, games, songs, Bible, and correlated handwork.

C. Primary

ATHY, MARION POPPEN. *Serving Jesus.* Set of 10 Pupil's Work Sheets, \$.10; in quantities, \$.07 or \$.06. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1939.

Children of the Church Series unit for weekday and vacation church schools or any supplementary sessions. Includes suggestions for the leader, session procedures, expressional activities, stories, dramatic play.

CHURCH SCHOOL CLOSELY GRADED COURSES, Course I, Part 4. Armilda Brome Keiser, *Growing in God's World.* Course II, Part 4, Ethel L. Smither, *Work and Worship in the Church.* Course III, Part 4, Meta R. Lindsay, *Learning to Live as Friends of Jesus.* Produced cooperatively by Methodist Episcopal Church, Methodist Episcopal Church, South, Congregational-Christian Church. Teacher's Textbooks, \$.40 a part; child's Primary Bible Folders, \$.12½ a part; Picture Sets, \$.75 a part; Folder Cover, \$.02½ each. New York, Graded Press, 1939.

GRADED LESSON SERIES. Year 1, Part 4. Gertrude McIntosh. *God the Loving Father.* Primary Bible Lessons, 13 four-page leaflets, \$.15. Primary Handwork Booklet, 16 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

TAYLOR, FLORENCE M. *Children in Bible Times.* St. Louis, Bethany Press, 1939. 161 p. \$1.00.

One in the *Cooperative Series of Vacation and Weekday Church School Texts.* Four-unit vacation church school course. Includes stories, poems, and presents the life and customs of the people through eyes of children living in Bible times.

D. Primary, Junior

BIBLE BOOK FOR GIRLS AND BOYS SERIES. No. 4, Victor H. and Armilda B. Keiser. *The Story Goes Round the World.* Pupil's Book, 32 p., \$.20. Teacher's Guide, 20 p., \$.15. Boston and Chicago, Pilgrim Press, 1939.

Manual of Guidance for Junior Camps Under Church Auspices. Prepared by Subcommittee on Junior Camps of Committee on Religious Education of Children, Chicago, International Council of Religious Education, 1939. 23 p. \$.25.

A manual of guidance for church leaders interested in the development of junior camps.

Religious Emphases in Junior Camps. Prepared by Sub-committee on Junior Camps of Committee on Religious Education of Children. Chicago, International Council of Religious Education, 1939. 11 p. \$.15.

A manual of suggestions for junior camp leaders interested in providing religious experiences as a part of the life of a junior camp.

E. Junior

GRADED LESSON SERIES. Year 1, Part 4. Mary Eadie. *Living God's Way.* Jun-

ior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1939.

HAZELWOOD, LOLA. *Discovering the Lands of the Bible.* New York, Methodist Book Concern, 1939. 184 p. Cloth, \$1.00.

One in the *Cooperative Series of Vacation and Weekday Church School Texts.* Developed under the headings: "We Visit Palestine," "Ancient Neighbors of Palestine," and "The First Missionary Lands." Includes songs, stories, hymns, picture studies, and other enrichment materials.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 1, No. 4. Elizabeth D. Hodges. Unit V, *Working with Jesus Today—a Temperance Study*; Unit VI, *Learning to Follow Jesus.* Kansas City, Missouri, Nazarene Publishing House, 1939. 40 p. \$.15.

JUNIOR BIBLE WORKBOOK SERIES. No. 12, Charlotte Chambers Jones. *The Story of Jesus in Pictures.* Pupil's Book, 48 p., \$.20. Teacher's Guide, 32 p., \$.15. Boston and Chicago, Pilgrim Press, 1939.

JUNIOR UNITS FOR SOCIETIES, CLUBS, AND OTHER GROUPS. Vol. III, No. 4, Unit in three parts: "Workers with God," "How Good Citizens Cooperate," and "Stories Jesus Told." Produced cooperatively by Northern Baptist Convention, Disciples of Christ, Presbyterian Church in the U.S.A., Philadelphia, Westminster Press, 1939. 64 p. \$.30.

LOCKER, MABEL ELSIE. *We Want to Serve.* Set of 10 Pupil's Work Sheets, \$.10; in quantities, \$.07 or \$.06. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1939.

Children of the Church Series unit for weekday and vacation church schools or any supplementary sessions. Includes session procedures, inductive Bible study, materials for research cards, expressional activities.

MCGAVRAN, GRACE W. *A Junior Teacher's Guide to Accompany "Far Round the World."* New York, Friendship Press, 1939. 48 p. \$.25.

Suggested plans and procedures for leaders. See also first reference under the following section.

II. Religious Education of Intermediates, Seniors, Young People

A. Junior, Intermediate, Senior

BAXTER, EDNA M. *How Our Religion Began.* Pupil's Edition, 197 p. Teacher's Edition, 225 p. New York, Harper & Brothers, 1939. Cloth, \$2.50, each edition.

For children from eleven to sixteen years of age. Gives development of religion in the Old Testament in an understandable fashion, showing changes in Hebrew ideas of God, in worship, and in social relations. Suitable for church, school, and home. Teacher's edition includes final chapter giving teaching suggestions and bibliographies.

B. Intermediate

BROOKMAN, ALICE. *My Own History of the Christian Church.* New York, Morehouse-Gorham Company, 1939. \$.65.

A workbook on church history based on *The Great Commission* by Wilson, for junior high age.

GRADED LESSON SERIES, Intermediate. Year 1, Part 4. C. D. Farquharson, *Some Choices and What Came of Them*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

MCMASTER, VERNON. *Meet Your Prayer Book*. New York, Morehouse-Gorham Company, 1939. \$.50.

A workbook on the content and use of the *Prayer Book* for junior high age.

C. Intermediate, Senior, Young People

FORBUSH, BLISS. *Toward Understanding Jesus*. Philadelphia, Committee on Religious Education, Friends General Conference, 1515 Cherry Street, 1939. 231 p. Cloth, \$1.00.

Text for Sunday or weekday classes. Assigned readings in the New Testament, suggestions for keeping a notebook and questions for discussion.

GRANT, E. MILTON. *Coming of Age*. New York, Fleming H. Revell Company, 1939. 91 p. Cloth, \$1.00.

A frank study of the problems of adolescence, giving common-sense advice to youth.

D. Senior

BETHANY SENIOR GRADED LESSONS. Third Year, Summer Quarter. Richard E. Lentz, *Our New Testament*. Pupil's Quarterly, 92 p., \$.15. Teacher's Quarterly, 136 p., \$.30. St. Louis, Christian Board of Publication, 1939.

GRADED LESSON SERIES, Senior. Year 1, Part 4. Gordon Lapp, *Living in a Modern World*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

E. Young People

LEDLIE, JOHN A. *And So to College*. New York, Association Press, 1939. 70 p. \$.45.

Discussion of problems confronting college freshmen in adjusting themselves to college environment. Deals with such as: scholarship, fraternities, competition, extra-curricular activities, problem of sex freedom, use of alcohol, and a growing life philosophy.

WIEMAN, REGINA WESTCOTT. *Fellowship*. New York, Methodist Book Concern, 1939. 39 p. \$.25 a copy; two copies, \$.40.

Everyday Adventures in Christian Living Series, List C, program unit for united Christian youth building a new world.

Youth Action in Personal Religious Living. Chicago, International Council of Religious Education, 1939. 36 p. \$.15. Revised edition.

A guide for leaders assisting individuals in building a personal religious living program.

F. Young People, Adults

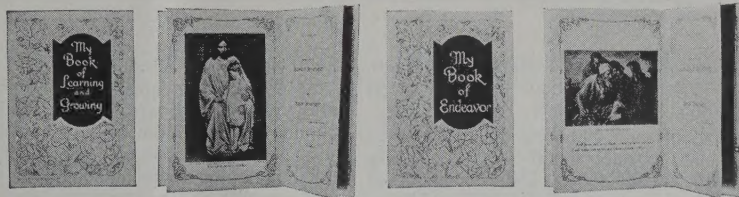
MOSELEY, FLORENCE A. AND J. EDWARD. *Using Drama in the Church*. St. Louis, Bethany Press, 1939. 96 p. \$.30.

Recommended First Series text on how to use drama in the church, the director and the play, the actor and the setting, drama and worship. Includes annotated list of plays for reading and production.

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- No. 216—My Book of Achievement—General.

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III. Religious Education of Adults

See last reference in the above section.

The Church Council, The Session's Opportunity to Administer the Total Program of the Church. Richmond, Presbyterian Committee of Publication, 1939. 10 p. \$.10.

Outlines plans for coordinating and unifying the work of all organizations in the local church.

DUGUID, MRS. JAMES. *How to Use "Women and the Way."* New York, Friendship Press, 1939. 23 p. \$.10.

Suggestions and procedures for women's groups on how to use *Women and the Way*.

PICKET, DEETS, *Alcohol and the Christian Life*. Nashville, Cokesbury Press, 1939. 21 p. \$.10.

Eight-lesson elective course. The material furnished is easily usable in ordinary situations.

PICKET, DEETS. *A False Road to Fortune*. Nashville, Cokesbury Press, 1939. 16 p. \$.10.

Five-lesson elective course dealing with problem of gambling. Teacher's helps are furnished along with questions for study and discussion.

MATHEWS, BASIL. *Through Tragedy to Triumph*. New York, Friendship Press, 1939. 195 p. Cloth, \$1.00; paper, \$.60.

Perspective of the universal church, its problems and achievements, and the essentials of the faith by which it lives—described against the background of the International Missionary Council meeting at Madras.

ORDER FROM YOUR DENOMINATIONAL PUBLISHER.

Wisdom and Vision

(Continued from page 12)

You Ever See a Lassie?" And then when they were tired of a fast game they would make up a slow one.

One day when Jesus was there, someone said: "Let's play funeral." The children knew that at funerals people walk slowly, and in those days they made low wailing sounds. This they thought would make a new kind of game. But, in the market place that day, were some children who would not play. They went off alone and whispered. Jesus, who loved friendliness, could not bear to see playmates divided. So he went to the whisperers and said, "If we play a singing game with the pipe will you play with us?" Do you suppose those contrary children would listen to him? No. They seemed actually determined to keep Jesus from helping the Nazareth neighborhood to be friendly.

This made Jesus sorry, and as long as he lived he never forgot that day in the market place. Once, when he was talking to a company of men and women, he told them some people were like those contrary children who would not play sad and would not play glad, but who just made all the children in the neighborhood unhappy. He said, "They are like children that sit in the market place, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep."

—HARRIET W. NUGENT



NEW BOOKS

What Is Man? By Robert L. Calhoun. New York, Association, 1939. 78 p. 50 cents.

In Professor Calhoun there are combined in an exceptional way the ability to think deeply and the ability to interpret for the general reader. In this little book, one in the series of the Hazen Foundation, the author gives us several answers to the question, What is man? According to common sense man is "just a person." According to the sciences he is "a complicated animal." According to the philosophies he is "a sample of the universe." And according to the religions he is "a servant of superior powers."

The person who is puzzled regarding the nature of man may not have the final answer when he gets through this book. Indeed, the author ends with the Scripture passage, "and it doth not yet appear what we shall be." Nevertheless, a careful reading of the book will lead to the clarification of the thinking of a good many who are now puzzled, and will help them to move toward a more specific answer to one of the questions of the ages.

By looking at man from several different standpoints, and by utilizing the best thought of specialists in different fields, it is possible for the objective man to come out with a synthesis of various views which is practical and sensible.

—F. L. K.

The Clue to History. By John Macmurray. New York, Harper, 1939. 243 p. \$2.50.

A religious interpretation of the history of Western civilization. Christianity has its roots in the Hebrew religion. This religion represents a completely religious culture. At its center is the intention of community. Jesus gave this intention universal meaning. Christianity, therefore, is not so much a system of thought as an intention of universal goodwill, a purpose in which thought and action are unified. Jesus discovered that human life is personal.

Men are Christian today when they share in this purpose and Christianity is the historic continuity of the intention of Jesus and thus the clue to history. The stream of history of the West shows a divorce of theory and practice, preventing the realization of community and doing violence to personality. There are in this thought-provoking book important implications for religious education.

—O. M.

The Purposes of Education in American Democracy. Washington, D.C., Educational Policies Commission, 1938. 157 p.

This is another in the series of significant small books put out by the Educa-

tional Policies Commission. It is addressed to teachers and laymen. It formulates first, what the commission thinks the schools of the United States should seek to accomplish. Essentially this "what" is based upon the social purposes or policy of the people of the nation as determined by their scale of values. These objectives center around self-realization, human relationship, economic efficiency, and civic responsibility; these are helpfully subdivided and discussed in the book. Second, what must be done to achieve these purposes is presented. This involves three factors—the human stock, other educational forces outside the school, and the efficiency of the schools themselves, all of which are discussed. All in all, a stimulating and enriching over-view of a nation's educational job.

—P. R. H.

Cooperation as a Way of Peace. By James P. Warbasse. New York, Harper, 1939. 111 p. \$1.00.

Mr. Warbasse is one of the leading authorities on cooperatives in this country. He deals with the principles of cooperation and in this he is at his best. He also deals with the economic causes of war and assumes that the extension of cooperatives in and of themselves will bring peace. He affirms that cooperatives must remain neutral in politics and implies that wars are economic alone in their origin. One is tempted to believe that his solution to war is too simple and his claims for cooperatives too great.

—I. M. G.

From School to College. By Hugh Hartshorne (Editor). New Haven, Yale University Press, 1939. 446 p. \$3.50.

This book is an analytical and statistical study of the growth of young people as reflected in the transition period between high school and college. It is a most far-reaching study in its implication. It discusses the influence of the home, the church, the school, and the like. The summaries are more conservative than many recent books that have analyzed the forces influencing youth. This book should become a valuable resource to all those working with college students in order to guide them in their program building.

—I. M. G.

The Minister of Education. By W. A. Harper. Ashland, Ohio, University Post Publishing Company, 1939. 159 p. \$2.00.

In very popular style, Dr. Harper presents the problems faced by churches as they attempt to meet the demands of the present day. The basic idea is to develop a creative program of religious education that places the responsibility for the program squarely on every member of the church, rather than holding the superin-

tendent and teachers responsible for it. It also looks toward having the total program of the church tested by educational standards, and the development of "a church and only a church."

—L. K.

Talks to Counselors. By H. S. Dimock and Taylor Statten. New York, Association, 1939. 92 p. 50 cents.

This is a very practical little pamphlet. There is nothing startling or new in its approach, but it is rather comprehensive and thorough in the problems it discusses. The talks have been given to counselors at a "Y" camp. While they are probably best suited to a summer "Y" camp, they are also suggestive for counselors in church camps or summer youth conferences.

—I. M. G.

Finding Your Work. By J. Gustav White. New York, Association, 1938. 64 p. 35 cents.

This is a very valuable book for every worker with youth, and for youth themselves. Its sub-title "Vocational First-Aid for the Puzzled Youth," is indicative of the field covered. The book is mainly made up of actual stories from business, school, church, and social work centers. The author is Professor of Applied Sociology at Whittier College, and Director, Personnel Counseling Service, Los Angeles.

—L. K.

Woodcraft. By Bernard S. Mason. New York, A. S. Barnes, 1939. 580 p. \$2.75.

Ernest Thompson Seton, a master woodcraftsman, says that this book has everything right—and this reviewer can testify that it covers everything. Campcraft, woodcraft, and arts, new and old, that go with living outdoors, are included. How much breath I would have saved blowing a slow fire if I had known of this man's inspirator—and that is only a sample; a whole chapter on tin-can-craft is another. Leaders of camps need this to renew—or to start—their youth.

—P. R. H.

The Use of the Radio in Parent Education. By Sidonie Matsner Gruenberg. Chicago, University of Chicago Press, 1939. 95 p. 75 cents.

A study of current broadcasting programs in the field of parent education, and an analysis of problems. There is no attempt to list and evaluate the current programs, but many of the programs are referred to by name and some specific criticisms of some types of programs are offered. The booklet will be valuable to parents in helping them to be selective in their listening to programs in this field.

—M. A. J.

Three Trumpets Sound. By Allan A. Hunter. New York, Association, 1939. 156 p. \$1.50.

Stories of three modern blowers of trumpets—Kagawa, Gandhi, and Schweitzer. Their lives are briefly and vividly presented by one who has himself gone a good distance in living the Christian ideal and interpreting it to young people, for whom the book is written.

How Our Religion Began. By Edna M. Baxter. Pupil's Book. New York, Harper, 1939. 197 p. \$2.50.

How Our Religion Began. By Edna M. Baxter. Teacher's Book. New York, Harper, 1939. 225 p. \$2.50.

A course of study on the story of the development of religion in the Old Testament for pupils, ages 11 to 16. It is in the form of a reading book with line-cuts and maps, and suggestions of things to do.

Miss Baxter has utilized recent Biblical scholarship to explain some of the changes in the Hebrew ideas of God, in Hebrew worship, and their ideas of social relations. The teacher's book has an added chapter of teaching suggestions.

The Boys' Club. By R. K. Atkinson. New York, Association, 1939. 186 p. \$1.75.

A story of the history, objectives, activities and practices of the Boys' Clubs of America. The 326 clubs now include a membership of 284,216, drawn chiefly from the underprivileged groups in great metropolitan centers. There are sections on leadership, group clubs, guidance, juvenile delinquency, character education and self-government and discipline. The book is by the former educational director of the Boys' Clubs.

Books Received

AMERICAN WOMEN, edited by Dufward Howes. The Standard Biographical Dictionary of Notable Women. Volume III. 1939-1940. Biographies of 10,222 contemporary leaders among American women.

†**THE BOYS' CLUB**, by R. K. Atkinson. Association. \$1.75.

THE CENTER, THE GROUP UNDER OBSERVATION, SOURCES OF INFORMATION, AND STUDIES IN PROGRESS, by Harold C. Stuart and staff. Society for Research in Child Development. \$1.75. A description of the materials being gathered and the techniques used at this center for research, and an example of a comprehensive study in child health.

***CHARACTER EDUCATION IN A DEMOCRACY**, by S. R. Slavson. Association. \$2.50.

CHRISTIAN WORSHIP AND PRAISE, by Henry Hallam Tweedy. Barnes. \$1.50.

EDUCATION IN THE FORTY-EIGHT STATES, by Payson Smith and Frank W. Wright and associates. Staff Study No. 1. Prepared for The Advisory Committee on Education. Government Printing Office. 30 cents. A survey of the status of general education in the various states with special reference to variations in quality, to trends and outlook for the future.

***THE ETERNAL QUEST**, by William Alva Gifford. Association. \$1.00.

***THE FAMILY, Past and Present**, by Bernhard J. Stern. Appleton-Century. \$2.75.

HERALDS OF SALVATION, by Frank Grenville Beardsley. American Tract Society. \$1.25. Brief biographical sketches of fifteen Christian evangelists.

†**HOW OUR RELIGION BEGAN**, by Edna M. Baxter. Pupil's Book. Harper. \$2.50.

* To be reviewed.

† Reviewed in this issue.

†**HOW OUR RELIGION BEGAN**, by Edna M. Baxter. Teacher's Book. Harper. \$2.50.

***LIFE AND GROWTH**, by Alice V. Keliher and the Commission on Human Relations. Appleton-Century. \$1.20.

***LOVE, MARRIAGE AND PARENTHOOD**, by Grace Sloan Overton. Harper. \$2.00.

***LOVE PROBLEMS OF ADOLESCENCE**, by Oliver M. Butterfield. Columbia University. \$2.10.

***THE MESSAGE OF JESUS CHRIST**, by Martin Dibelius. Scribner's. \$2.00.

***MOSES AND MONOTHEISM**, by Sigmund Freud. Knopf. \$3.00.

OLD NEW ENGLAND CHURCHES, by Elsie Lathrop. Tuttle. \$3.00.

RELIGION FOR LIVING, by Bernard Iddings Bell. The Religions Book Club. 2/6

***SOCIAL SERVICES AND THE SCHOOLS**. The Educational Policies Commission. 50 cents.

A SUMMER BOOK FOR THE FAMILY. The New Canaan Congregational Church with the cooperation of The Connecticut Council of Churches and Religious Education. 10 cents. Worship materials for summer use by a family with younger children.

†**THREE TRUMPETS SOUND**, by Allan A. Hunter. Association. \$1.50.

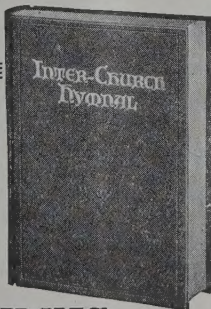
TYPES, LEVELS AND IRREGULARITIES OF RESPONSE TO A NURSERY SCHOOL SITUATION OF FORTY CHILDREN OBSERVED WITH SPECIAL REFERENCE TO THE HOME ENVIRONMENT, by Eleanor Slater and others. Society for Research in Child Development. \$1.25. A study of the adjustments made by forty children to a nursery school.

†**THE USE OF THE RADIO IN PARENT EDUCATION**, by Sidonie Matsner Gruenberg. University of Chicago Press. 75 cents.

THE VACATION UNIT, by Eula A. Johnston and Anna L. Carpenter. Teachers' Lesson Unit Series, Number 101. Teachers College. 40 cents. A record of a unit of vacation-learning activities of children in a progressive school situation.

†**WHAT IS MAN**, by Robert L. Calhoun. Association. 50 cents.

†**WOODCRAFT**, by Bernard S. Mason. Barnes. \$2.75.



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Current Film Estimates

(Continued from page 34)

opposite personalities, one of whom assumes identity of other upon her death. Extraordinary, hardly credible central situation, but absorbing, moving drama. Ably directed.

For A: Very good For Y: Too mature

For C: No

Films for Church Use

ONE of the constantly recurring questions in the field of visual education is, "What shall we use and where can we get it?" To help answer this question the *International Journal* will present this month and in subsequent months brief reviews of films particularly suitable for church use. One silent film is reviewed below and one sound film.

Ngono and Her People

This is a well filmed story of an African girl, Ngono, showing her life from childhood through her training in a mission school, her marriage, and subsequent service as a trained nurse. Native customs, life in the compound of a chief, the work of a mission station in rescuing a child bride and training her for service are dramatically shown. A young man also trained in the mission school marries Ngono and together they serve their people. The film was produced in the field with missionaries and natives as characters. Excellent for study of life in Africa and the work of missions. The film may be used in mission study classes, young people's meetings, weekday and church school groups as well as Sunday evening services. Suitable for children nine years old and older, young people, and adults. The film may be rented from the Harmon Foundation, 140 Nassau Street, New York, N.Y., at \$3.75 per showing. It may also be had from the Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York City and at 19 South LaSalle Street, Chicago, and from the mission boards of the Methodist, Baptist, Presbyterian, and Disciples Churches. Prices from these organizations will be given on request. It is three reels and requires approximately forty minutes for showing. 16 mm. silent.

Faith Triumphant

This is a gripping portrayal of St. Paul's arrest at Jerusalem and his imprisonment in Caesarea. The characters speak in the words of the Scripture, Acts 21:27-26:32. Role of St. Paul excellently acted. This would be useful as a preliminary or a culminating activity in a study of St. Paul's life and the early history of the church, as an inspirational feature at worship services and in the junior, young people's and adult meetings and study groups, leadership training and mission study classes, vacation church school groups. This is a two reel 16 mm. sound picture which may be secured from the Harmon Foundation and from the Y.M.C.A. Motion Picture Bureau at \$7.00 rental per showing.



FINALLY —

How This Page Started

THE EDITORIAL BOARD was meeting, and discussing again a much-discussed something identified in the discussions as "the last page."

"We need a columnist—somebody who can function à la 'Broadway on Parade' or 'Keeping Posted,'" somebody said. "Every high class publication has a columnist." Everyone thought it was a good idea, but when the roll of the Board was called to choose the columnist, all responded exactly as did the mice who wanted the cat belled.

"Not I," said P. R. (Perc) Hayward. "It's job enough to write or prod others into writing the editorials." "Not I," said Otto Mayer. "I'm too busy getting in book reviews on time, not to mention my research job." "Not I," said Harry Munro. "What Are the Facts," "We Could Try That," and all the articles somebody really ought to write, keep me busy." Forrest Knapp was firm. "I have three main jobs now," he stated.

And so on down the line. Nobody asked General Secretary Ross, absorbed as he is in balancing the Council budget.

Then Mary Alice Jones, who is always having ideas, had another. "Let's make it a 'surprise page'—you know, like a staff meeting, where you never know what's going to materialize." "But somebody will have to gather up the surprises," the assistant editor reminded them. "Oh, that's the editors' job," Miss Jones replied, to which all the others agreed so blandly that the editors gave up.

Enter, therefore, the *Journal's* newest feature—"Finally—," so named because—well, it fits. "Finally—" hopes to make the *Journal* readers feel better acquainted with the leaders in the various states and denominations who make possible the work of the International Council of Religious Education; with the thirty members of the Council family who carry on the work in the Chicago office; and with the writers who give you *Journal* articles and programs from month to month. It also hopes to give you occasional "surprises."

Brevities

IN THOSE SECTIONS of Cincinnati, Ohio, and environs having weekday schools of religion, 93 per cent of public school enrollment of the grades included attend. . . . "When I was a boy everybody was religious. Now I am old nobody is religious," were the words of Lord Melbourne in 1846 in regard to England. . . . It took nearly fifteen minutes for the thousand children and their teachers to march in to music at a Sunday school rally held some time ago in an Armenian Protestant Church in Beyrouth, Syria. . . . By definite effort, the city and social authorities of Jersey City reduced the number of juvenile delinquents from 600 in 1931 to 10 in 1939. . . . The religious census conducted every ten years, the most recent being in 1936, by the United States Government, is the most popular of all its censuses since its data is cabled for daily by many agencies.

Coming in the Journal

A CHRISTMAS PLAY in October, and a Christmas pageant in November. Dean Charles R. Brown on the Christian education values obtainable from wedding ceremonies. The young adults—what their needs are and how to meet them. Temperance education—should it stress moderation or abstinence? The place of laymen in the developing program of Christian education.

These and many other interesting topics will be discussed in the next two or three months.

The Journal This Month

THIS FEATURE has been moved from page three, the first editorial page, where it has appeared for many years.

Have you ever wondered who Dorothy Clarke Wilson is? She is the wife of a minister, and lives in Maine, and she somehow manages to carry on the duties of a mistress of the parsonage as well as write plays and poems and stories. The *Journal* is proud of having printed her first published play. Just now she is working on a novel and she is excited over the prospect of dramatizing Kagawa's *A Grain of Wheat*. We wonder how many of her parishoners, talking to her about the next family night supper, realize what great imaginative stories are going on in her head? The play in this month's issue, "The Friendly Kingdom" is a departure in style for her. If you like satire couched in a whimsical fairy story, you will love this. And it will be welcomed by all those people who have wanted to put on a play with child actors. This peace play is especially good for Armistice Day observance.

Ivan Grimshaw, who writes the consecration service for officers and teachers, on page six, knows what he is talking about, as is evident in the program. He did graduate work in religious education at Chicago and Yale Universities and has been a successful minister of education over a period of years. This program will be welcomed by many as a climax for Religious Education Week activities.

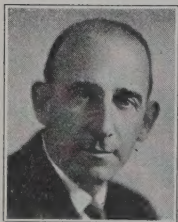
There are three new worship program writers. Miss Brown continues with those for young people and finished this set just before leaving for the Conference at Amsterdam which Mr. Gould describes.

Three-year-old Nancy's father had installed a new radio. Nancy listened with rapt attention to everything—music speeches, and station announcements.

That night she knelt to say her "Now I lay me." At the end she paused a moment and then said: "Tomorrow night at this time there will be another prayer."

Meet Our Friend

ARLO A. BROWN



YOU'D THINK being president of a coeducational university that had a theological seminary attached would be enough of a job for one person, wouldn't you? But not for Arlo Ayres

Brown, "Prexy" to the students at Drew University in Madison, New Jersey. Just this last February he was elected for a four-year term as Chairman of the Executive Committee of the International Council of Religious Education, a position of no small stature in our fellowship.

Drew is a Methodist institution, and Dr. Brown knows what the itineracy is like because he has held several pastorates in that denomination. He has had a variety of experience. For one year he

was agent of the Methodist Board of Foreign Missions in Jerusalem. Then he was superintendent of leadership education for the Methodist Sunday School Board for seven years, which gave him good experience in religious education. He took time out to distinguish himself as a chaplain in the Army during the Great War. During the twenties he was president of the University of Chattanooga, and since 1929 has been president of Drew. In 1931-32 he was a member of the Appraisal Committee of the Laymen's Foreign Missions Inquiry which carefully investigated the missionary activities of the Orient.

Dr. Brown has been active in the International Council since its organization, serving on important governing bodies and committees, and being at one time chairman of the Committee of Religious Education of Youth. He has written five books in the field of religious education. He is a capable chairman and a stimulating person to work with.